


A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

# SPIRITUALISM.

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## INTUITION.

By Mrs. Frances Kingman.

*(Continued from last week.)*

### CHAPTER X.

Mr. Mackenzie, with Miss Wilberforce, called upon me last evening. Newsmongers had been telling of a decided refusal by the deacon, and a decided miff of Hope's, also of the lover's despair; but the moment I met them, I knew rumour had only multiplied her many lies.

"Going to Europe," the gentleman said.

"Soon?" I asked.

"The first of the month."

"On a bridal tour?"

His eyes twinkled, and he answered by an appeal to Hope: "Shall it be?"

She blushed—and whispered to me during the evening, "Only for papa and his religion."

While we were chatting on the topics of the day, the door-bell rang. Jennie responded. I thought I heard a familiar voice, and hastened into the hall. I felt myself clasped to my brother's arms ere I had recognized him. Upon emerging into the parlour's light, I observed the extreme pallor of his countenance, and that he had become quite emaciated. To be sure, it had been a long time since our last meeting, he having been a resident of San Francisco for seven years. I inquired immediately after his health.

"Sick," he replied; "had a severe lung fever last winter, and have never been well since."

A strange, vague feeling possessed me. He was very weary, so I insisted upon his reclining on the sofa. Mr. Mackenzie had once been a resident of my brother's home, therefore their conversation became mutually agreeable. My visitors proposed to leave, but I urged them to tarry, for the very reason of dread which filled me. I knew death had marked Charles for his own. Mr. Mackenzie approached Cutty in the course of the evening, and said, after smoothing her bright hair a little:

"Well, my dear, how do you progress in your matter of the Catechism?"

"Please, sir, we don't use it. I am learning beautiful things, though;" and my darling commenced to tell of the peace which had dawned in her life. I observed that my brother listened with the intensest interest, and once raised his head to ask:

"How do you know there is a God? I have questioned it recently."

Oh! the depth and breadth of that pang which thrilled my soul! I voicelessly cried, "My only brother! my dear, lost brother!"

Miss Hope's eyes fairly glared, and Mr. Mackenzie answered, "My dear sir, I am accused by the Orthodox Church of being an infidel; yet I never for an instant doubted the existence of a God and the immortality of the soul."

"What proof have you?" Charles asked in a hoarse voice.

I remembered he and I had joined the church upon the same Sabbath. I had always regarded him as the most devoted of Christians; certainly his life had been very exemplary; but I needed not to ask what had changed him. I very well knew. Death's intrusion had changed me—the prospect of it had changed him.

Mr. Mackenzie replied: "Proof, sir? Man is the crowning glory of creation. He embodies the refined and sublimated principles of all other orders. The earth offers marvellous combinations, objects which we gaze upon with never-ceasing wonder, but they are soulless. Man, the height of the creation, thinks—thinks with powers coming of Infinitude."

"Will not organized matter create thought, sensation? may not the sensation die with the body?"

"Charles!"—I dropped upon my knees beside him, encircling him with my arms—"Oh! be careful of that dreadful descent to atheism! Oh! my only, precious brother!" I hid my face in his bosom and wept.

"Anne, Anne," he laughingly said, "look up." He raised my face to his view. "I am wicked, but—" There was silence, and Mr. Mackenzie said:

"My friend, our very commencement is a perfect demonstration of a something called soul, which remains brilliant while the body may have languished even to death's door. This fact crushes the doctrine of consciousness unaided of a high, absolute force. The same cause which teaches the untutored savage to worship some superior being, some power holding sway of mortal in hand, teaches there is an immortal part for every mortal. What is this power? you will reply, Intuition. I believe it to be the only direct and authoritative revelation. Independent of given Apocalypse, we *feel* the eternity of spirit. Can we prove the negative? Who can say there is no ever-living soul? Who will say we go to the grave worse than the beasts go to theirs? The existence of our mind is positive to us, and who shall set limits to our knowledge? Man is impotent to do this: the weak, sick, failing material body can never do it; certainly that progressive God we adore never will. He will issue no fiats against His greatest law."

Charles became so intensely interested that he could lie no longer upon the sofa, but rose and commenced pacing the parlour. I saw a deep flush upon his cheeks. Miss Hope was getting earnest also; she was nervously picking the beautiful fringe of her shawl to pieces, and her pleasant face betrayed a certain kind of awakenment.

"What is religion, Mr. Mackenzie?" Charles asked.

"Self-denial; giving the benefit to our fellows; combat against evil; good deeds; never to forget the golden rule, to love God with all our soul; to develop the gift of spirit to our utmost, so that we may be well on our way when we enter the gate of the real life."

My brother hastened in his walk, and I saw his eyes flash.

"Curse this real life! curse it!"

"My brother!" I said; and, taking his hand, I led him to a seat, prohibiting further conversation upon the topic.

Mr. Mackenzie rose, begging pardon for tarrying so long, and soon I was alone with Charles.

"Sis," he said, "this has been a strange meeting; but I wanted those people to stay. I knew when they were gone I must be a child. Anne, I—" And he stammered; his lashes were misty. "Let us talk of something pleasant—of Cecil—you can bear it, I know, for you spoke of him so calmly awhile ago. No, Anne (forgive my childish vacillating), but I will not think more of death or the dead to-night. Tell me of the bright part of your life since we parted. It is so long."

"Tell me, dear brother," I answered, "of Agnes. I have only asked of her general health."

"Oh no, Anne, I cannot talk of her, my wife, or of my darling Gertrude. Everything is fraught with a memory and a warning."

I understood too well, and checked the theme by speaking of Mr. Mackenzie and Hope. A strange way for us to meet, after so

long a time, but the phantom beckoning over his shoulder prevented our conversing on matters relevant to family affairs.

When he bade me "Good night," he did say with a quivering lip, "Anne, to-morrow we must have a good long talk, for I came this long journey purposely to bid you 'Good bye.'"

At last Cutty had received her kiss, and I heard her dear little feet pattering up the stairs. I sat awhile to reflect, then sought a sleepless couch. The cause was the terrible state of mind my brother had displayed. He held the on-coming enemy in bold defiance. He clung to earth and its attractions because the wonderful Eternity was so unreal—faith in a future state so weak.

Morning dawned, and my brother rose early. Oh, what a change disease of the lungs had wrought in him! I saw he wore that same stern determination to do combat to the last with suffering. He coughed and winced beneath pain, but no murmur escaped his lips. He regarded Cutty with much interest, and spoke frequently of Cecil's absence.

"If there be a heaven, Anne, that boy has gone to it," he said several times to me during the forenoon.

"If one may attain perfection here," I replied. "I should name my darling as having reached the state. Oh, Charlie, he was so very lovely in all his life."

Upon the second day of my brother's visit, he went with me to Cecil's grave. He seated himself upon the soft grass while I was twining my chaplet for the cross. He held a rosebud, snuffing it for its scent; suddenly he dropped it and rose to his feet. His words fell upon my ears like a shock.

"Anne, I cannot, cannot die! 'Tis unnatural, perhaps; but oh, how I struggle in the fetters which so securely have bound me a a prisoner—how I hate death!" His eyes were large and wild; his pale hands shook violently. "I *will* not die!"

I pitied him but knew not what to reply. I marvelled at his strange speech. I longed to help him. He spoke again ere I had replied.

"Anne, everything is so indefinite. I have no clear conception of the future. I believe after a time I might be resigned if I could only gain some satisfying ideas of the coming life."

Gently, I took his hand and drew him closer to me—we were sitting upon the rustic seat by the resting-place of Cecil's earth-form. "Charles, death is an archway crowned with hidden flowers." Something seemed to possess him suddenly, and an impulse of anger swept his whole soul through. He tore away from my grasp. He rose and stood before me, denouncing the enemy he hated.

"Oh, fiend incarnate! Upas of earth! You gluttonous epicure! You devilish, insatiate monster! Eat, gorge your infernal stomach with the daintiest morsels of humanity! Pick your desserts and your sweetmeats from out your great larder and eat, eat, until your vile carcass bursts for its gluttony. Take me, you prince of gourmands!"

"My brother, you curse God."

"No. I curse death. The earth is an arid desert; the sunlight hideous mockery; the breeze a sirocco of on-coming evil; the flowers the palls of this grim monarch. Can you stand here, Anne, by his side, and know his gold-brown hair is infested with mould, his lips you loved to kiss, so warm and fresh and red, are now grey with the hue of corruption?"

"Charles,"—I stretched forth my hands—"his lips are warm and fresh; his forehead as white, his hair as golden-brown as ever. *He* is not there; *he* is risen; it is the external form, only the earthly manifestation of his real self. Cecil is with me as truly as the day you kissed him 'Good bye.'"

"O God! that I might believe it!"

What a cry! It pierced me to the depths of my soul. Another work before me, and a speedy one; only three days to teach him the way to peace. I must have help—emanation from God and angels.

"How can you be so calm, Anne? you worshipped that boy."

I repeated:

"Our God in Heaven, from that holy place,
To each of us an angel-guide has given;
But mothers of dead children have more grace—
For they give angels to their God and heaven.

"How can a mother's heart feel cold or weary,
Knowing her dearer self safe, happy, warm?
How can she feel her road too dark or dreary,
Who knows her treasure sheltered from the storm?"

When I had finished, he said:

"That is very beautiful. Oh, I wish I might feel so! Anne, will you help me?"

"I will, dearest brother. You are mature enough to understand the soul of things; do this and you will have no fear of death."

"Yes, sister; but my faith is not strong enough—in fact where shall I found my faith? The Scriptures are fallible; what reliance can I place upon the Bible? King James's Bible was published in 1611; in 1711 it was corrected by Bishops Tennison and Lloyd of its almost innumerable errors. In 1769 Dr. Blayney corrected new errors, reforming the text in some places; and since that time 'the British and Foreign Bible Society, after having circulated millions of copies of it, have declared that a faithful examination of it gives rise to serious doubts whether it can be truthfully called the Word of God.' 'In 1847 the American Bible Society appointed a committee of its members to prepare a standard edition of King James's version, free from typographical errors. They prepared such an edition, correcting, as they stated, twenty-four thousand errors; but alarmed at the attacks made upon it, it was withdrawn;' yet we have a Bible for our guide, pronounced full of mistakes."

"Charles, will you allow this to distress you?"

"Well, Anne, facts and ancient history do not agree; and I find such inconsistencies."

"Oh, my brother! I am weary of this cry of our day. What has all this to do with fundamental principle? God created man before books were known. Must the past settle the doctrine of immortality for us? Must we abide by the belief of those so far in the lost ages? Did the ancients hold all truth in their hands? Christ has risen. Reason and Philosophy come to the rescue; but *intuition* alone is sufficient. Henry Ward Beecher said, 'Intuition when at white heat teaches a man in a single moment, more than logic ever teaches him. Logic constructs the walls of thought, throws up ramparts and lays out highways; but it never *discovers*. Logic merely builds, fortifies, demarks. The discovering power is intuition.' Have we nothing good in the Bible?"

"Oh yes, Anne."

"Very well; accept the good, and rest that which mystifies you; do not wreck your soul in a dispute with the ancients. Paul says, 'Prove all things and hold fast that which is good.' Ah, my brother, I know well of your doubts. Dismiss them, and admit to your soul the true Christ. 'Tis the effect of this false education. Growing humanity calls for the lamp of faith, which shall well light up the steppes of the soul's immortality. We want a spontaneous energy; we want inspirational food adapted to the callings of the age; we want works and practical benevolence; we want an exchange of sympathy and a practical application of natural laws. There is an intuitive faith—'tis the faith of a little child we need. We reverence the Bible writers, and the present must go back to the past for many things, and what we prove let us hold fast; let us do homage at the shrine of all truth. They have helped us, and for that let us thank them; but never did knowledge, or wisdom, or research die with them. God speaks to us to-day as distinctly as he spoke to Moses; and his voice comes in the new discoveries, in the strides of progression, in nature, which has told such wondrous tales. 'Tis the soul of things we need preached to us—a vitalising, vigorous science of the after-life, freed from the blight of theological formality, creed, and sect, that shall thrust forth in either hand a crucible of reason filled with well-attested facts thoroughly weighed to ascertain their producing causes."

"Anne, I must have some proof ere I go. O death! that master over us, and we so powerless. Help me, Anne! help me!"

The agonized expression of my brother's face I never shall forget. I rose and laid his head upon my shoulder, as it had lain in our childhood. I caressed his slightly silvered hair. I whispered:

"Charlie, could I, I would give you my peace, which has come through such struggles as you must have, and I would do battle for your unbelief. My brother, turn back, gathering together all the experiences of the past, or as far as possible; then measure them with the evidences of to-day. Count the waves of progress betwixt those countless decades and the present. See what improvement in the teachings on the soul—and my brother, can you not feel within you that something which promises a recompense for each unsatisfied desire here? Each spiritual longing is an index of the satisfaction awaiting us. Can we not prove to ourselves that we were created in every essential manner for fullest enjoyment? In nature everything is destined to reach a state of perfection; are we of less importance? My brother, the Infinite bosom is so large! He will indemnify all our wrongs. He gave us of His own volition, being; will He not see to it that the gift is a real and lasting one? And no gift is real that is not satisfactory. But, Charles, you are very weary. We must not talk too much."

"Oh, satisfy me with something, Anne. Something before I go."

"Heaven helping me, I will. Do you not feel the spiritual principle within you? that which lived before Abraham—that which is eternal?"

"I know, Anne, and Paul says, 'Work out your own salvation;' he would not have said that had we not the intuition within for the foundation of the work."

"Yes," I answered, "whatever you need use it, and God never will command recompense. There is an enchantment in Christ's simplicity. It is not subtle theology or the products of commentators' brains that we need, 'tis a simple faith led by that inner revelation which becomes a moral certainty through its own persistence and indestructibility."

(*To be continued.*)

## EXPERIENCES IN CALIFORNIA.

Dear T——,—I have this evening received at the post-office here your brief note (containing a New Zealand letter for H——), forwarded on to this place by Mr. H—— S——, San Francisco.

We arrived here ten days ago, staying at the United States Hotel until we could get a house to rent, which took us some time to find out one to suit. At last I saw and took a small cottage of three rooms, a mile and a half from the town, though we can ride on cars to within 200 yards of it for a fare each way of 6 cents—3d. It is situated in a very pleasant locality, quite open, so that we can see the glorious sun ascend and descend above and below the horizon, and have not more than a dozen cottages within a radius of 200 yards. We are quite near to the vineyards and orange and walnut orchards. I went to one two days ago with a horse and buggy, or van, lent me for a few hours by a dealer in furniture, of whom we bought a few things, and finding we were new-comers from Darlington, and he a Hartlepool man, soon became jolly with us, and said, "Jump in my trap and drive your missus around a bit and let her see some of the pretty places around here. I don't want it

for two or three hours; and don't spare the horse, you'll find he's a good goer." I took him at his word, and H—— and I jumped in, and I went to one of the vineyards near and bought two bushels of apples for 11s. the lot; 50 lbs. of black grapes for 1 cent per pound—2s. our money,—and some walnuts at 4d. per pound, and a bucket-ful of pears given in. These I drove home with and did some other business, and then returned the conveyance.

Horses are very cheap here. Last week I went up to San Bernardino and Riverside about 60 miles from here, where I hired a horse, saddle, and bridle for two days, for which I paid all that was asked, viz.: half-a-dollar a day. Fancy, two days of horseback riding for 4s. The horse was a little mustang, or native horse, but a firm stepper, good goer, and plenty of endurance, though it looked as if it was not too well fed.

I found the apples I bought equal, if not superior, to your best pippins or russets, though much larger; one I have just picked up measuring the length of the piece of thread inclosed; try it round one of yours, and you will find it not a little one (the exact length of the thread measures 10¼ inches).

The grapes are fine, sweet, luscious, and refreshing; the children ate a great plateful before breakfast this morning, and then wanted some more. Our pantry is hung round with clusters of them drying for raisins. This is the third day we have been in our house, and we are quite settled and comfortable already. The most useful thing we have bought is an American stove, "The Standard," for 25 dollars—£5—and it gives so little trouble,—bakes, boils, fries, broils, and roasts so superbly, and uses so little fuel, that we think it would be worth while to buy one in England for a year, and then throw away, if not needed any more. It would save its cost in fuel, to say nothing of the immense comfort the wife would enjoy in using it, and the heat it would give out on cold winter evenings. Here we leave every door (three) and window open when using it, so the heat gets away. A host of pans, &c., were included in our purchase.

Since H—— wrote about the dust in her letter, we have had a very heavy rain; it came on, after a few indications, suddenly, last Tuesday afternoon, and it being the first rain they had had here for nine months and one week, you may depend upon it was to us a laughable sight to see what a commotion it made. Shopkeepers in the streets, who had been in the almost constant habit of leaving perishable articles in the streets and back premises, rushed everywhere to get them under cover. It did rain, and made no mistake about it. Next morning the dust was all laid and washed off the orange and other trees, which looked quite fresh and green. Where they have mountain-streams and rivers with which they irrigate at pleasure, they are quite independent of rain and can do without it, I think, entirely, for I have seen ripe and sere Indian corn, and young Indian corn, standing side by side in separate patches, though previous to the rain the ground (uncultivated) was cracked and parched to pieces. Chinamen and shopkeepers were selling green peas, lettuce, and white turnips, with other vegetables, in fine condition, cheaper than you could get them in your market. The first piece of meat H—— bought (mutton of excellent quality and flavour) cost 25 cents—1s.—and was as much as we could eat in two dinners (about four pounds weight). You can buy the very best cuts at 5d. per lb., choice pieces.

With a desire for gain, and a little care, money is easily made here. Property (wooden or other houses) pays 2 per cent. per month, 24 per cent. per annum. The Banks give 8 to 15 per cent. on deposits, according to length of term deposited, and loan money out readily from 15 to 24 per cent. on the best collateral security. The best security can be got for money at 2 per cent. per month, though in many instances as far as 3 per cent. is obtained for short terms in cases of emergency, which often occur here, when a person can make 100 per cent. by getting money to invest and speculate therewith. I have had an offer to go into sheep-farming with an apparently nice fellow, who has been in this country more than twenty years, and is well acquainted with the best breeds and how to manage them. I declined, however, although I know it could be worked to pay from 50 to 60 per cent. I am taking a little time to look round and see the country. Settlers have immense advantages here over New Zealand. The land is much easier to manage, and there is a no-fence law in operation, which compels stockholders to fence in their cattle, or, letting them loose, pay all damages they do to settler's cultivations, although they may not be fenced in (the cultivations).

The influx of emigration to this place is considerable and unremitting. The steamer that brought us here was so crowded that the saloon was covered with beds all over the floor, with passengers for whom there were no berths. I was fortunate enough to go in time to get a nice cabin on deck, where we were most comfortable. Hosts of people besides, we are told, flock here in the winter from all parts of the States to spend the winter and escape the rigours of their severe climate. Every day since we arrived here, except the half day it rained, the sun has shone all the time brightly during the livelong day. The rising and setting is magnificent, a blending of the purest purple, roseate, and gold, deepening to a rich flame colour. Near the setting, the sky is all ablaze with glory, which must be seen to be believed, and surpasses paintings of the most brilliant tints. In midday now (November) it is as warm as our August sunny day, and at midnight as cold as a late October slightly frosty evening. Though we have no frost, I like this feature, for you can sit around the stove and enjoy the heat as well as the warm blankets on your bed after retiring for the night.

I have not been disappointed in anything here since I came. I find things pretty much as I had calculated. There is abundant opportunity to do well with a little capital; thus you do what you do in a business-like, cautious manner, because there are such numbers of people in such a great hurry to make their pile (of money), that they often do what are called "smart tricks" here, but in England we should call it consummate roguery. In writing a letter to the MEDIUM, which I am now busy with, I say the people here are afflicted with dollarmania, for no other subject holds them long in conversation; they are continually reverting to it.

We passed some splendid scenery in crossing the country, but the grand and sublime only commenced after we left Summit or Sherman on the Sierra Nevada mountains. The night before arriving there we were asleep, and awoke up in the morning at that point, and it was one sublime feast rolling downward to Sacramento, and never to be forgotten. Since the rain we had, the mosquitos, which were never half so bad as in New Zealand, have disappeared almost entirely. The storekeepers (many have fine shops) are very straightforward in their dealings; there is quite an absence of the meaningless palaver you meet with in English shops. They tell you just the price they mean to take, and will give you an astonished look if you were to ask them to take less; tell them it is not worth it, and they would not let you have it at any price, some of them. You would mostly find the proprietor in an arm-chair, in the middle or front of his shop, smoking his cigar, and on the whole you would think him a straightforward, sensible fellow, assuming no appearances that are not pretty genuine, at least in small dealings with you. A great saving of prices induces you to buy small wholesale quantities of things, for which the retail establishments offer great facilities; for example, a pound of cloves cost H—— 45 cents, whereas an ounce or a few ounces would have cost a rate double that. Again, a quart of milk costs 6d. (12 cents), but if you buy 2½ dollars'-worth of tickets of your dairyman you will get thirty, which stand good for one quart each, making the cost of milk 4d. a quart, a mere fraction over, and it is milk pure and genuine from the cow.

It is a relief to get here what you pay for—so difficult in older countries. We have bought the finest and most delicious white Muscat grapes (the best kind) 3 lbs. for 10 cents, equal to 5d., on the street stalls here. Kummeras (sweet potatoes) grow to perfection here, and are reasonable in price. All kinds of ordinary food is less in price than in England, many, such as butter and eggs, are about the same. Corn and all kinds of feed is about two-thirds the English price, or perhaps a little less. Wheat 75 cents or 3s. per bushel; ordinary horses are cheap—about 10 dollars each,—a very pleasant arrangement, as I like to be well mounted. I have not seen any of the breed of horses of the powerful draft species. I am told it would pay well to import and breed them, and I also think it would pay well, as land is cheap to rent, and feed low priced, and the prices of large, good horses fabulous here; in fact, they cannot be had for money. Those who have them want (and they are not first-class sorts) large prices for them, from 200 to 400 dollars when they sell. There would be no difficulty in bringing any kind of horses or stock from England, as there are facilities all the way here for transporting them, and I think a good profit would be realised immediately for them, and fortunes can be realised by breeding from the imported stock.

This is general information, and not intended for any one in particular, though you may let friends read this letter. All utensils and implements here are made of better materials and lighter, and, therefore, easier used by weaker men and women. Firewood here is all sold cut up small, right length for the stove, so that you have not any chopping to do, except splitting a little to start the fire.

The climate is splendid, and it does you good to breathe in the air—it is a rich enjoyment. There is a great want of confidence in public men, and it is said there are few, if any, that cannot be bought, or bribed, and corruption is the rule, not the exception. This is the legitimate fruit of the dollarmania, an epidimic prevailing here.

Trees grow very rapidly here, where irrigating channels are allowed to flow near them once a fortnight in the hot, dry season.

At Riverside, twelve miles from San Bernardino, and six from the railroad, which I visited, and where many spiritual philosophers have made their homes, is a small settlement of 400 people, just started three years ago. They are neat little houses, already hidden among the trees; and when it was first located, it was an open, dry, sandy plain for six months of the summer, though green in winter. A company bought up the large tract of land cheap, conveying water to it from the mountains, not far away, cut it up into lots, and sold, and are now offering it, with water rights, at immense profit—original price, ten dollars, three years ago; and I saw a patch of two acres in vineyard and other trees sold a few days ago for 1,200 dollars. Land with a few trees and other improvements seems to fetch high figures, so much so, that I said it would pay pioneers well to prepare such places for incoming settlers. People don't like to go on to an open plain to make a start, and the wife will bias the good man into buying the most attractive place to settle on. The vehicles are very light and easy upon the horses here; they are mere skeletons compared with those of England, and an Englishman at first feels afraid to step into one, lest it would break down under his weight, but they are strong, firm, and well made. I don't know how durable they will be. I fancy they are made of the best steel and the best kinds of wood.

But I must close this at once, or I shall spend all my time thus, with the letters I have to write. Good-bye for the present, hoping to hear from you when you have time to tell me how things are going on since I left.—Your affectionate brother,

*Los Angeles, California, U.S.A.*, Nov. 5, 1875. G. R. HINDE.

## SPIRITUALISM.

*To the Editor of the "Whitehaven News."*

Sir,—This morning, I received *The News* of 24th inst. For the present I appear to have fallen into error when I made the statement that amongst the eminent clergy who have spoken with respect about Spiritualism, Dean Stanley was one. So, at least, I now learn from the Rev. James Cosbey. I regret my innocent mistake. I have to thank Mr. Cosbey for his correction, and am now making further inquiry with reference to the authority by which it seems I was misled.

In signing my name to the letter I sent you, I was fully prepared for a full measure of abuse; but being, as I think, in possession of a truth (though an unpopular one), I did not on that account shrink from doing the little that lay in my power to counteract the Rev. Mr. Jump's misrepresentations of Spiritualism, and his exceedingly uncourteous attack upon the people who think they recognize in it a useful and beautiful manifestation of God's precious truth. Mr. Jump, apparently, has not thought it advisable to respond to my invitation to have this interesting subject fairly elucidated and discussed in your columns. Then I suppose it remains his part to preach and ours to suffer as best we can. Let him go.

There was once a time when religion took a simpler form than it wears at present—when people were taught by the greatest Teacher the world ever saw, that to be religious we must love God with all our heart and soul, and love our neighbours as we love ourselves; but, now-a-days, get creeds instead of Christianity, and the lesson we are expected to learn whilst we sit in our dismal churches is that if we would be blessed

we must believe in the doctrines, and if we do that we shall enter heaven, and all the rest of the world, good and bad, will be shut out and tortured for ever! We have always some good men among the clergy, who carry their religion in their heart, and they save the Church and benefit mankind; but, apart from these, the ministry now seems little better than a trade, and the priests, in their own conceited superciliousness, take advantage of their elevated position and give us insult where they cannot give us help. But I venture here to express a hope that the time may soon arrive when the pulpits of our Established Church will be made to serve a nobler purpose than to be used as a vantage-ground from which to utter slander against a class of people whose chief offence seems to be that they desire to serve God in a way diverse to that which has been consecrated by Act of Parliament. Ecclesiastical intolerance cannot last for ever. Already the simple truths of essential religion begin to be announced even in the Established Church, and are gaining a hold everywhere on the hearts of the people who once thought there could be no piety nor devotion save what is printed and canonised in Bible and Prayer-book. I copy a passage which I find in "Thoughts for the Times," by the Rev. H. R. Haweis, Incumbent of St. James's, Marylebone. The words are a token of progress and better times for the world. How far Mr. Haweis had "the spirits" in view when he gave utterance to these "thoughts" is best known to himself, but that the good spirits had him, I, for one, have no doubt whatever. He says:—

"Immovable expressions of truth must yield to common sense and to matter-of-fact. We must accept the development of knowledge; we must admit that the free spirit of Christianity will appear and re-appear under different forms. The voice of science is the voice of God, for it is the discovery of the laws of God; and yet even at this moment we are, as a religious people, timid and terrified like the startled hare of the forest. We are closing our ears to the new revelation, as the old world closed its ears to the revelation which God made by the mouth of Luther, and Zuingle, and Calvin. But still in spite of us the majestic wave of progress moves on, submerging the worn-out beliefs and crumbling superstitions of the past. Strong and irresistible as the rolling tides of the sea, come the new impulses, and we may not stay them. We deem them wild and lying spirits; they care not, they pass us by, they are full of holy scorn; they speak to their own, and their own receive them, and we may go hence and mutter our threats, and tremble in the darkness of the spiritual gloom of our empty churches; but outside our churches the bright light is shining, and the blessed winds of heaven are full of songs from the open gates of Paradise, and men hear them and rejoice. . . . How many are there religious people who never go to church, and yet are living high and Christian lives? . . . There is a Christian spirit, be it said to our shame, working outside the Christian Church, an acknowledged and anathematised Christianity still going on its triumphant way, leaving us alone in our orthodox sepulchres with the bones and ashes of bigotry and formalism."

So we will wait with patience for the better day which already begins to dawn upon us. In the meantime it might have been thought, if we mistaken Spiritualists are to be punished hereafter with the damnation of hell (along with all the Unitarians, the Mohammedans, and all others save only the happy "Orthodox"), that the Cumberland clergyman, who is to go to heaven solely because he has hit upon the right "belief," should at least pity us in our misfortune, and leave our fault (if fault it be) to be dealt with by the great God who created and sustains both the Christian minister and the Spiritualist. Sam Pride.

*Coniston*, Feb. 26th, 1876.

[The opening paragraph alludes to the statement in Mrs. Tappan's Chicago oration, recently printed in the Medium, that Dean Stanley sympathised with modern facts. The statement, however, was so vague that it could not be regarded as implying that Dean Stanley was a Spiritualist, which term was not used. The sentence occurs in the first column of page 820 of our last volume. The literal exactness of Mrs. Tappan's discourse cannot be guaranteed, as it was reported by a Chicago newspaper, and not subsequently corrected by her guides. In one paragraph the allusions to English matters were so loosely worded that we had to print in connection therewith a note of warning. For this Mrs. Tappan cannot be held responsible, nor should the reader take the liberty of placing an interpretation upon a sentence which it does not plainly bear on the face of it. It is well known that Dean Stanley is a progressive man, as stated by Mrs. Tappan in the earlier part of her discourse. As such he might allude to evidences occurring in society modifying men's views of a future life, and yet these "manifestations" might or might not be the phenomena of Spiritualism; notwithstanding, the Dean can scarcely be supposed to be ignorant of the existence of these phenomena, or of their reported existence. Hence that report even might well be regarded by him *en passant* as a "manifestation" having some bearing on the modern conception of a future life. Well, such being the case, a spiritualistic reader or hearer quite logically regards the indefinite statement as bearing on Spiritualism, or rather certain phenomena thus designated. Thereupon another writer or speaker quotes the remark of the Dean as a positive endorsement of Spiritualism, or recognition of the spiritual status of its phenomena by that able divine. The Dean is asked to explain whether he has from the pulpit complimented Spiritualism, and, of course, he denies the imputation, as he is bound to do. Thus the matter develops, and straightway the Dean, his correspondent, the misled person, and all the magnifiers of something into something else, fall foul upon the loose statements of Mrs. Tappan or the irresponsibility of her guides, whereas a strict investigation may prove them entirely innocent, and that the Dean has been asked to father a thought to which he never gave utterance. If we are wrong, we hope Dean Stanley and all the inferior personages in this chain of allegations will kindly correct us.—Ed. M.]

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Seance at Mrs. Makdougall Gregory's.—On Feb. 22, by invitation of Mrs. Makdougall Gregory, a distinguished party met at her house to witness spiritual manifestations, through the mediumship of Mr. William Eglington. Among the company were the Viscountess Avonmore, Countess Poulett, Hon. Mrs. Cowper Temple, Sir Garnet Wolsely, General Brewster, Mr. Percival, Miss Fitzgerald, Miss Mackenzie, Miss Vere, Mr. Vere, Dr. Gully, Capt. James, Mr. Bennett, Miss Lottie Fowler, Mr. Joy, Mr. Harrison, Mr. A. Colman. The phenomena gave very great satisfaction.

## MRS. BUTTERFIELD AT DOUGHTY HALL.

In view of the inclemency of the weather on Sunday last, a well-attended meeting at Doughty Hall was expressive of considerable sympathy with Mrs. Butterfield as a public speaker. Nor, considering the subject-matter discoursed upon, and the fluency of language and force of style with which it was handled, was such sympathy misplaced.

The burden of Mrs. Butterfield's discourse was expressed in the first sentence of her address, "Man is dying for lack of knowledge," an axiom, as she observed, as true of millions in the spirit-world as upon the earth. Spiritual death reigns in both worlds; but as this earth is the primary stage of existence where a knowledge of divine principles is to be obtained, her remarks bore more especially upon the effects of ignorance in this lower world, and the redemptive measures that should be taken to abolish them. Such a subject necessarily involved a reference to the established physical laws of nature, obedience to which lies at the root of all true development; first, "that which is natural, afterward that which is spiritual." The pre-eminent duty of self-culture was pointedly enforced, especially of those who, entering on domestic relationships, become the progenitors of mankind. Man's duty is to transmit a sound mind and healthy body to future generations, as the basis for the higher development of spirit. This must be followed up with early training ever in accordance with the highest reason, and not the least concern should be the daily food. The influence of food as an element in building up not only the natural body, but the spirit-body, was too little heeded. Besides the mere material in the food, there was in all things used for diet a spiritual essence, which went to make up the spiritual body in man. The purer the sources of the food the purer would be the indwelling spiritual essence; and children habituated from infancy to partake only of pure food, would be better developed not only physically, but spiritually. To attain to anything like a rational mode of existence, men must study or be taught the laws that govern their physical frames, and apply the knowledge gained to the rectification of physical wrongs, and the substitution of the right. If the spirit is to dwell fully in man, there must first be the pure temple to receive it.

Passing from the laws regulating domestic life to the wide world around, man needed knowledge as to his relations with his fellow-man. In one sense, these relations were as close as those of the domestic circle, for man to man bore an influence, and a powerful influence, that was either uplifting or deteriorating. Each man was thus, in a sense, the framer of his fellow's destiny,—a responsibility that should never be forgotten. No man can pass a solitary and exclusive life, for some at least must take the impress of his natural influence. The more refined and purified and harmonious that influence, the more would spiritual life gain ascendancy. In the present state of society, man's regard for man needed much revision, much enlightenment, especially in the treatment of the erring and wrong-doer. In most instances, pity and compassion, instead of blame and scorn, should be awarded them. Most so-called evil is the result of organisation, and hereditary predispositions, in which the wrong-doer has had no part. To impress the good there is in such by branding them with infamy, was not the way to save the soul. All fallen ones should be cherished with love as God's creatures,—should, while showing them the folly of their career as violators of law, be tenderly pointed to the higher beauties of life, and withdrawing them from their bad surroundings, so place them that the better man within may have the sway. But let the chilling word of disdain fall upon their spirits, and they are left still enthralled. If men understood the laws that govern the human soul, so-called sin and crime would work their own cure. Ignorance of man's natural and spiritual relationships to each other is the great cause of the present disorganised state of society. That ignorance must be removed before the higher world can operate to its full extent.

One marked feature of Spiritualism was that it embraced the application of all divine laws, whether so-called natural or spiritual, to the development of mankind. It did not merely preach certain truths as dogmas, but recognised obedience to the laws of the universe as the essential of a true life. It did not hold forth that belief in a vicarious atonement would save the soul, but a life in harmony with God's laws. It did not maintain that by a fiction called conversion the soul was instantaneously changed in all its bearings, but that its exaltation to higher stages is by the slower growth of watchful development and progress.

But while embracing and enforcing all natural laws, Spiritualism presents a series of truths that, applied to the spirit of man, introduces him into a higher sphere of existence—the spiritual. The influences also of the spirit-world descend to aid the man who becomes receptive of them; and thus superadded to all human efforts, there are the efforts of the angel-world for the redemption of humanity. To know and understand these is to bring down to earth the loftiest principle that can regulate life; and the assurances of immortality and eternal progress open to the soul a vista that cannot but tend to purify and exalt. Thus man, to fulfil the end of being, must know himself in all his relationships as a man and as a spirit, and not until that knowledge becomes general can the world's desert be changed to a paradise.

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Experiences at the Circle.—Says a correspondent: "Perhaps a word about our spirit-circle would not be amiss. We meet twice a week, Sunday and Tuesday evenings, number nine and eight respectively. Working-men and their wives, all more or less mediumistic; three, excluding myself, are mediums: two intellectual and one physical, all undeveloped. Controls occur at every seance, and communications, oral or written, received. Our hostess is often controlled, amongst others, by a doctor named 'James Simpson,' who has prescribed various remedies, effecting cures where applied. The other two are young men, who likewise have many controls. Description of spirits present, spirit-lights, raps, &c., are common. All this has occurred within four months. When attainable, the seance is opened with prayer by one of the mediums under control. It would be impossible for me to estimate the spiritual benefit resulting from communion, on the threshhold of the great and glorious beyond, with those who have laid mortality aside, the uplifting of the soul, the ever-growing desire after a higher, purer, and holier life here, with the certain hope and knowledge of a still higher, purer, and holier life hereafter; surely this cannot, as alleged by the 'unco guid,' be the product of diabolical agency? 'By their fruits shall ye know them,' formed one of the tests applied by the Great Master."

## BIRMINGHAM SPIRITUAL INSTITUTION.

"The Spiritualist, as he is supposed to be, as he is, and as he should be," was the subject of a capital address by M. A. Baldwin, at the Athenæum, on Sunday week.

In dealing with the first part of his subject, the lecturer stated that the notion obtained that Spiritualists were extremely eccentric people, that they wore long hair, were vegetarians, anti-tobacconists, teetotallers, free-thinkers, were decidedly insane upon some subjects, but were so sincere or bigoted that no matter what arguments you brought to bear against them, they stuck to their own opinion most obstinately. There was much of truth in the above criticisms, for it was one of the best features of Spiritualism that it developed the individuality of its adherents. Men who dared to come out boldly in the courage of their convictions were sure to be men with strong wills, men who could think for themselves, and consequently, as the vast majority of men do not think for themselves, they are deemed eccentric and peculiar.

It was a most remarkable feature of the present, that so few people dared to think for themselves; they all waited for their leaders, in the press and pulpit, to give their opinion on any subject, and as it was policy on the part of the clergy to try to crush out this new and broader faith, and as the newspaper proprietor could sell his papers by denouncing and ridiculing the subject, so the thoughtless masses followed eagerly in their wake, and so the Spiritualist became in their imagination what he had already described him.

There were several varieties of the "Spiritualist as he is." First, there was the phenomenal and test Spiritualist, who was always running after materialisations, desiring to grasp over and over again the hand of a spirit-form,—an unfortunate individual who could not raise himself up to heaven, but who would drag heaven to his own level. Well, fortunately, Spiritualism provided for him, and in a little while he would grow into a happier state of things—he only required time. Then there was the ideal and visionary Spiritualist, who was the opposite extreme,—he lived entirely in the bright after-life, and was always whining about the misery of the present, and impatiently wanting the realisation of the future; in health neglecting his business and his family, and in sickness wishing for death. To such men Spiritualism was no blessing at all, as instead of nerving their arms to fight the battle of life, and cheering them with glad hope of a glorious future, it only tended to make them discontented and unfitted for the duties of life.

There was also the "Christian Spiritualist," and with all due deference to the many able, deep-thinking, and good men who called themselves by the above title, he really could not understand what it meant. Spiritualism either was true or was not true, was either a fact or was not a fact; and if so, what need for the term "Christian?" Who ever heard of fact or truth belonging to one sect? Who ever heard of Wesleyan truth and Church truth, Baptist truth and Roman Catholic truth? If the thing was truth at all, then it was truth for all, and where was the use of the adjective?

Then came the "Common-sense Spiritualist;" the man who, having broken from the bonds of sect, did not tie himself to another sect. The one who endeavoured to practically carry out in his daily life the teachings of Spiritualism; who did not follow blindly the teachings of any spirit, but subjected all to the judgment of his reason and sense of right.

He had now come to "The Spiritualist as he should be." This part of the subject was also handled with much skill and eloquence, the lecturer treating of the influence of Spiritualism upon the daily life of man, promoting an adherence to the laws of health, and asserting that there was as great a sin in an indigestion that might have been prevented as in "lying and slandering." The address was attentively listened to by a large audience.

A most successful seance was also held in the hall after the lecture, about twenty friends remaining for the purpose after the audience had dispersed. The medium was Miss Bessie Williams, and the controls were remarkably good.

W. RUSSELL.

## REV. H. R. HAWEIS ON "THE DEVIL."

At St. James's Church, Marylebone, on Sunday morning, Mr. Haweis addressed a densely crowded congregation on the subject of the Devil. After alluding to the recent judgment of the Privy Council, by which it appeared that not to believe in the Arch-Fiend did not constitute a man an "evil liver" or "a depraver of the Prayer-book," he said—I shall lay before you some facts which will help you to decide upon the existence of the Arch-Fiend for yourselves, and I shall not disguise my own opinion—which is that whilst I do not think the real existence of one chief Devil can be satisfactorily established, I see nothing irrational in the conception of a variety of evil influences connected with personalities both in the flesh and out of the flesh. There was nothing in Genesis to show that the serpent meant the Devil—that meaning had been read into it from the Revelation, but with that last book he should not now deal. The story of the fall and serpent-worship generally, were common to many eastern religions. The serpent and the apples were common symbols of earthly desires. St. Paul merely says that Eve was tempted by a serpent; nothing about the Devil. Excepting Job, Zechariah, and Chronicles, all late books of the Old Testament, there is no mention of Satan. Jehovah first exercised all the Satanic attributes—hardened Pharaoh's heart, destroyed his chariots, and "moved" David to number the people, as in Second Book of Samuel; but in the Chronicles, a much later book, *Satan* is said to "*provoke*" David to number, &c., and gradually all the objectionable functions were thus transferred to Satan, or "an accuser"; but this Satan was a Son of God, as in Job, still on good terms with the Creator. He was employed to withstand Balaam, as an "adversary," when he is called an angel of God. In Zechariah he is rebuked for over-readiness to accuse the brethren; in fact, in his capacity of public prosecutor, he became hated by Israel, and continued to rise in importance, accusing, and even slandering, right and left, until Israel met with Persia, and with the Ormuzd and Ahriman—the good and evil gods of Persia. Ahriman, the evil god, was soon fitted on to Satan, the accusing angel. One step more and Satan becomes the rival of Jehovah, and gathers about him a court of infernal spirits. This last growth of the Devil creed can be traced in the Apocrypha. At Christ's coming it was full blown. Did Jesus Christ believe in the Devil?

The preacher alluded to the temptation of Jesus by the Devil as having been deemed parabolic even by orthodox commentators, and therefore not the point to establish doctrines; but he pointed out its spiritual significance. He dwelt on Christ's allusion to Beelzebub, the prince of the devils, as not conclusive, because given in answer to a question in which fools seemed to be answered according to their folly; and other passages where Christ alluded to Satan were shown to be translatable by "the accuser," or "an adversary," and the fact that Christ used words and phrases familiar to the Jews with a new, or what they would have thought a non-natural meaning, was applied to his use of the word Satan, as in "Get thee behind me, Satan," &c., addressed to Peter. Passages in Paul's epistles in which Devil was rendered "slanderer" and "accuser" were also quoted to show how arbitrary had been the use of the words "Satan" and "Devil" by our translators. The history and increasing popularity and degradation of the Devil creed was next dwelt upon. In conclusion, the preacher urged that the existence of an Arch-Fiend and attendant fiends could, strictly speaking, be neither affirmed nor denied, although a history of the belief might be traced, but that it did not signify. We were tempted—that was enough; whether by man without, or by fiends without, or by lusts within, our struggle would be the same, whatever its source.—*Marylebone Mercury*.

The *Hour* says that legal proceedings will be taken to test the validity of the teaching of the Rev. H. R. Haweis, Incumbent of St. James's, Marylebone, in a sermon recently preached by him on the Devil, in which he declared that the existence of Satan could not be affirmed or denied.

## UNSUCCESSFUL SEANCES.

To the Editor.—Sir,—Observing in your edition of February 25th a notice of a seance recently held at Merthyr by Mr. E. G. Sadler (of Cardiff) on which occasion the circle was favoured with some remarkable manifestations, perhaps you will be kind enough (in justice to those of your readers who are not yet convinced of the truth of these so-called spiritual phenomena) to insert a notice of a sitting held in this town on Friday night, the 25th Feb., which may elicit from some of your numerous correspondents, or from Mr. Sadler himself, some satisfactory reason for the result attained.

The sitting was held under such conditions as to satisfy the most incredulous (*i.e.* as to the securing of the medium). He was secured to the wall by a collar of tape passed round the neck, and was tied arms and feet to the chair on which he sat, the chair being fastened to the wall, every fastening securely sealed, and in addition to this Mr. Sadler was handcuffed and his hands tied together with tape. The whole of the circle were also tied and handcuffed together. Moreover, the medium was placed four feet from the table on which the musical instruments were placed.

Need I say that no manifestations occurred, although the sitting was prolonged to an early hour, lasting from nine p.m. to half-past four a.m., and Mr. Sadler's control, "Sam," assured the company again and again, saying, "There is plenty power," "Circle very harmonious," and "'Richard' will manifest directly."

This sitting, taken in connection with a former one recently held here, when Mr. Sadler practically objected to be tied, and further from the fact that he declined a challenge emanating from one of the gentlemen then present, has led many who were favourably disposed towards Spiritualism almost, if not altogether, to reject it as such.

I may add that I am prepared to challenge Mr. Sadler to produce under similar conditions any of the so-called phenomena which is out of the province of ventriloquism. I remain, Sir, yours faithfully,

*Swansea*, Feb. 28, 1876. "ONE WHO WAS PRESENT."

(Card enclosed.)

[The foregoing peep into Mr. Sadler's mediumistic experience is paralleled more or less by that of every other medium. How often has it been reported that the celebrated medium Mr. D. D. Home has sat the whole evening and no manifestation occurred, and yet there is the most incontrovertible testimony as to the wonderful phenomena that have been witnessed in his presence. It is rather illogical to suppose that because no phenomena occurred at Swansea, therefore no reliance should be placed on the statement that wondrous results were obtained at Merthyr; and it is equally illogical to imply that because a party of friends at Merthyr were signally favoured, that a gathering of investigators at Swansea should be similarly successful. We might just as well say that because there was sunshine at Merthyr it was impossible that there should be rain at the same moment at Swansea, or that because a certain David Jones of Merthyr is an upright, clever, godly man, another David Jones of Swansea should be exactly ditto. Two facts are ascertained: (*a*) that Mr. Sadler at Merthyr obtained satisfactory phenomena under strongest test conditions; and (*b*) that he failed at Swansea. Therefore, the power to elicit these phenomena does not reside in the will of the medium or apparently of the spirits; hence it is very unreasonable to "challenge" Mr. Sadler or his guides either to do one thing or another. All the medium can do is to sit passively. All the spirits can do is to use such conditions as are available for them. Where then does the difficulty lie? Clearly in the sitters. It would be far more reasonable for the "challenge" to come from Mr. Sadler to the sitters than from them to him. What does Mr. Docton say in respect to the seances at Merthyr? That a very few inquirers were admitted to each seance, the bulk of the company being experienced sitters. Now, what does this preparation for sitting successfully imply? (*a*) That the minds of the sitters are intellectually and experimentally alive to the genuineness of the facts expected. (*b*) That they have full confidence in mediumship, and in Mr. Sadler as an exponent of it, and hence no challenges. (*c*) That their personal spheres have become so adapted to each other that they are all of "one accord"—one mind and one spirit. Spirits under such conditions can work, and do work, in such a manner that it cannot be explained away by failures caused by imperfect conditions. We do not know how the circle at Swansea was constituted; all we can gather is obtained from the letter printed above. We think the best plan is to go to work and get up conditions. The Swansea friends should send a deputation to Merthyr or some other established seance, where Mr. Sadler may be sitting. Their practical experience may be of use in making a beginning amongst the other friends. We have sat with Mr. Sadler at times when he had success, and also when the contrary was the result. "Sam" has on all occasions kept our hopes alive,

knowing that by so doing he was supplying a needful mental condition. We little know how hard the spirits work in these unsuccessful circles, and how near they are the point of success many times only to be repulsed by some unseen influence, but which to them is as palpable as the dashing tide at Oystermouth. We have written these remarks for the general good, as we are frequently in receipt of letters like the one on which we now comment.—Ed. M.]

## A SUCCESSFUL TEST SEANCE.

On Sunday evening, 27th Feb., at St. James's House, Walthamstow, I was a favoured one, for there was held one of those spiritual meetings known as a test seance. Everything was under test conditions, and numberless tests were given, affording proof of undoubted character, and when the sitters were unable to think what the next test should be, the dear friends would themselves name one, always speaking through the tube. Mr. William Eglington was the medium, and the spirit-friends who were seen and heard his favourite guides. The meeting commenced at half-past seven and continued an hour and a half for physical manifestations. During most of the time the medium sat in the centre of the room surrounded by a circle of harmonious friends, and was made to clap his hands while his spirit-friends were giving the musical box—presented to him at Mrs. Bullock's Hall last Wednesday —a spiritual baptism, and how well it was done. Many times it was wound up, and at such a speed that it was quite out of question that poor mortals could have had a hand in it. It was then carried about by unseen hands, thrown from one person's lap to another in quick succession, and spun round the room with marvellous rapidity, its sweet music going either slow or quick, and started or stopped as the circle requested.

Spirit-hands were here, there, and everywhere, and could not be numbered, touching several instantaneously. A dear spirit-friend, whose voice I knew, but who gave his name as "Earnest,"—he being to my knowledge a very earnest and incessant worker,—many times spoke through the tube, in fact, sometimes he gave quite an address in most kind and friendly words. Bells were rung, concertina and mouth-harmonicon played, direct writing, &c., &c. Such a host of things were done that I should weary you were I to repeat all.

The persons forming the circle disconnected under directions, and passed into an adjoining room to wait patiently an hour for the dear friends to try what they could do in the way of materialising themselves; and now came the grandest part of the seance.

Mr. W. Eglington was tied, taped, and sealed; the last tape, to which he was securely fastened, was then nailed to a substantial bookcase in the corner of the room. In this position he was left in the dark, all sitters passing into the next room, the door of which was left open, and a shawl placed across as a curtain. The medium was now some twenty feet away from the curtain, yet before the sitters found seats and could gaze at the doorway, a hand was put through by the side of the shawl three times. All eyes were turned to behold, and a voice was heard at the doorway. One of the medium's rings had been previously taken from his hand, and was placed in the room with the sitters. Mr. Eglington, sen., was called to give the ring into the hand appearing at the curtain, and immediately that was done, information by the voice again was given to go to the medium with a light, and there was the ring threaded on the tape by which he was secured, the medium laying back in a deep trance.

On leaving the medium again, the next surprise was to see, with a good light, the head and body of the spirit "White Warrior," and which came through the side of the curtain many times. He had a smiling face, beautiful white hair and beard, and spoke through his lips in whispers, though too faint to be heard distinctly. After bowing his head, he disappeared. Bells were rung, tubes and the musical box were caught up by spirit-hands and carried into the room to the medium, the musical-box being at the close placed on the medium's lap. "Earnest" spoke through the tube, and said that they, the spirit-friends, had done their best to give sufficient tests to dispel all doubts. Another figure appeared at the curtain, but could not bear the light so well as the dear old gentleman "White Warrior," whose head appeared to be bald at the top, though there was a little white silvery hair on his head and a beautiful white beard on his face. All had the pleasure of a hearty shake of the hand. This closed the seance, the medium was still tied at the corner of the room where first placed. The tapes and seals are in my possession. We have now arrived at a new era of manifestations, which I could not have dreamed of. Surely seances like these will be enough to dispel all bigotry and hasty conclusions. "Truly they come and whisper in our ears."—Yours very truly, John W. Haxby.

*8, Sandall Road, Camden Town, N.W.*, Feb. 28.

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Stockport.—From private letters we learn of the success of Mrs. Butterfield's efforts on Sunday week. The local paper gives a very good report, testifying to the respectability of the audience, and that the medium, "prompted by the invisible, spoke with great volubility, and at times with considerable force of argument." "A Stockport Medium," writing in the same paper, hopes these successful meetings will lead to the formation of a local band for the promotion of spiritual work.

Nottingham.—Mr. J. Ashworth writes a long letter on the dispute which arose out of the visit of the Bamford Boys to Nottingham. He states he knows "J. V. Y.," notwithstanding the thin covering he has adopted, and had he been more polite to Mr. and Mrs. Moreton, he would have been invited to see Mr. Moreton simulate the cabinet phenomena—such as ringing bells, pouring out and drinking water, beating tambourine, taking rings from his lap and placing them in his pockets, boots, and on his fingers—all done while sewed and tied in a bag exactly as the Bamfords were, and yet when released not a stitch of Mr. Moreton's fastenings were broken. Several persons, says Mr. Ashworth, saw the boy knock his hat against the cabinet to make raps, and if he did this, might he not do the other phenomena also if he had the chance? He winds up by defending the course he has taken, that he lost a week's wages in making the arrangements, and that his admission of secularists showed his confidence in the reported powers of the boys. This is the gist of the letter. We are sorry there should be so much bad blood in Nottingham. The boys have been severely tested since their visit to that town.

## SEANCES IN AUCKLAND, NEW ZEALAND.

To the Editor.—Sir,—It is not generally known that spiritualistic seances are held three times weekly in this city of Auckland, and have been held with varying degrees of success for months past. The spirit circle now appears to have reached that state of efficiency that a friendly greeting will be accorded to all inquirers, sceptical or otherwise; and, in fact, as will be seen by the circular below, the whole human family will be welcomed. Each night of meeting the most diverse questions are asked, and responses given by the ever-obliging and attendant spirits, so that those desiring a peep into futurity, may cast the horoscope. At a recent seance the question was put whether the Mormon elders who have just landed on our shores would be successful in their proselytising efforts; but, unfortunately for the Latter-day Saints, the answer was given most emphatically, "No." Other secrets of the future could be given, but those of your readers who may be of an inquiring turn of mind had better pay a visit, and have solutions offered to their queries at first-hand. The circular is appended.—I am, &c., X. X.

"A notice from the Christian Spirit-circle, Auckland.—This circle, formed October 24, 1875, at the Studio, Queen Street Junction, Auckland, New Zealand, desires to hold fraternal intercourse with all other circles, as opportunity may offer. Peace and prosperity to all spirit-circles throughout the world. The Auckland Christian Spirit-circle will be happy to receive communications from circles in New Zealand, Australia, or elsewhere, from any Spiritualist, or any inquirer concerning this most interesting and important, though mysterious subject of Spiritualism. Address Captain J. H. Burns, secretary, Auckland; or Joseph Hopkins, president, Medical Hall, Queen Street Junction. The circle further asks the favour that editors, publishers, and others, who may read this notice, will kindly extend the information it conveys. Friendly greeting to the human family. Glory to God in the highest, and on earth peace and goodwill towards men. The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely. Meetings: Sunday, Tuesday, and Thursday evenings at half-past six. December 15, 1875."—*Daily Southern Cross*, December 17, 1875.

## MRS. HARDY IN A SACK.

### The Paine Hall Materialists Confounded.

Mrs. Hardy, being much beset alike by incredulous Materialists and doubting Spiritualists to give a moulding seance under "test conditions," appeared at Paine Hall last evening, enveloped in a sack, and sat upon the platform before a large number of spectators with a view to producing the mould of a spirit-hand under circumstances which would preclude the editors of the *Investigator* and the *Spiritual Scientist* from alleging that she "did it with her feet." In about twenty minutes from the time the screen was drawn around the table under which stood the pail of water and paraffine, the invisible chemists signified to the medium that their work was completed, and when the table was removed there lay by the side of the vessel a perfect waxen mould of a human hand. The sack enveloping the medium to the neck was carefully examined by a committee before and after the sitting and found to be intact, and the infidel member of the committee publicly confessed his inability to suggest any possible human mode of accomplishing the result achieved. The seance was introduced by Mr. John Hardy, the husband of the medium, by a well-written and compact history of the origin and growth of the materialising phenomena attending the mediumship of Mrs. Hardy, and cogently claiming for them, whether spiritual or otherwise, the earnest attention of scientific chemists. Mr. Seaver and another gentleman in the hall wanted Mrs. Hardy to also enclose the paraffine and water in a bag or screen, but for reasons best known to the medium and those conversant with the subtle conditions of mediumship, this was declined, although an experimental seance under the direction of Dr. Gardner that morning, at the house of the medium, where the water and paraffine were locked within an enclosure of wood and wire, resulted as usual in the production of a mould, which was found floating in the water. It is due to the medium to say that this double test, or the interposition of the wire screen, largely added to the draft upon her vitality, but fully assured Dr. Gardner, if the assurance were needed, that the production of the mould was the unmistakable result of supersensual forces, and gave him confidence to assert in Paine Hall last evening that this was the beginning of a series of experiments which would astonish the world. He even promised Mr. Seaver the pleasure of soon witnessing a spirit in full form standing upon the platform of his materialistic temple. Mr. Seaver said that was just what he wanted to see. *Nous verrons.—Boston Herald.*

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We are preparing for publication "The Experiences of a Septuagenarian," in which many interesting and practical points in the investigation of Spiritualism are brought into relief. The author is Mr. James Judd of Birmingham.

Dr. Monck's Calendar.—We were promised stock of this work a week ago, but at the time of writing it has not come to hand. We cannot afford to reply to letters on this matter. Subscribers must be patient till Dr. Monck chooses to give us the means of filling their orders.

South London Association, 71, Stamford Street, Blackfriars.—On Sunday evening last, March 5th, Mr. Alsop gave an address at the above rooms to a good audience. The address treated of the work of Christ in elevating the spiritual nature of man, and was interspersed with numerous anecdotes of the lecturer's experience during his long investigation. On Sunday evening next, March 12th, Mr. Bullock and other speakers will occupy the platform. Doors open at half-past six, commence at seven. The quarterly meeting was held on Monday, March 6th, and there was a good attendance of members. The accounts were considered satisfactory, and were passed unanimously. In the present state of the funds it was not considered advisable to enter into any engagement for obtaining a library, but it was resolved that such members who have books on Spiritualism and kindred subjects should be requested to lend them to the association, for the use of members, subject to conditions requisite to ensure care and cleanliness. The thanks of the meeting were given to the mediums and friends who have so kindly assisted during the past quarter.—J. Burton, Hon. Sec.

## HOME FOR SPIRITUALISTS.

Now that the house, which in future will be designated "The Home for Spiritualists," is being rapidly set in order for the fulfilment of its purposes, it may not be out of place to make a statement of its objects, and the plans proposed to attain them.

Originally and primarily the design is to afford to Spiritualists, either temporarily or more or less permanently if desired, a residence with freedom from the usual domestic cares appertaining to household management; consequently the Home will be conducted on the principle of a private boarding-house, the inmates taking their meals at the same table, and at other times occupying their own private apartments, or the drawing and other rooms set apart for general use.

Great attention will be given to make it in every sense a pure and comfortable dwelling-place. The house is large, convenient, and well adapted for the purpose; and, by due regard to those physical laws that should reign supreme in every household, those healthful conditions will be secured which will harmonise with its enlightened tenants, while the common tie that will bind these together will provide, it is believed, a moral and spiritual atmosphere redolent of sympathy and peace.

Mrs. Burke, herself a lady of education and refinement, yet thoroughly domestic, and full of spiritual sympathies, will have the entire supervision and management of the Home. The tariff will be on a scale suited to the means of those seeking such a resting-place. The casual visitor to the metropolis will also find every want supplied, without care or trouble, at a moderate expenditure, the enterprise being in no sense commercial.

It is proposd to make it the temporary home of Transatlantic and foreign mediums visiting London, for whose mission all its conditions will be of the most favourable kind. It is also hoped that it may become a new centre for the radiation of many beneficent influences associated with the advancement of the Cause, by the cherishing therein of spiritual gifts, while the dissemination of spiritual philosophy by the practical development of the higher phenomena attainable by accordant minds will ever be kept in view. The Home will also be ever at disposal for the practical execution of any beneficent scheme, such as the proposed care of mediums whose surroundings need the tender, watchful, and sympathetic eye, or for the sending forth of gifted healers to alleviate human suffering. These and other objects must commend themselves to all enlightened and earnest Spiritualists.

To effect these objects much practical and tangible sympathy is needed at the outset from the devotees of spiritual truth. That earnest helper in the great Cause, Mr. Martheze, has taken upon himself heavy responsibilities in relation to the scheme, and there can be no doubt his example will be nobly followed, as it has already been in several instances, by those who have means to help. The needs of the case must therefore be mentioned.

The house must be comfortably furnished and provided with all the requisites of a home. This need may be met in two ways—either by the subscription of funds wherewith to purchase the requirements, or by the donation or loan of articles of furniture, &c. Friends preferring to offer pecuniary aid, may do so under one of two conditions—either as a gift, or as a loan repayable from the proceeds at a stated period. Those—and there must be many such—who would contribute furniture may also do so, either as a gift or a loan, subject to optional purchase. In either case a van will be sent round to collect such articles on a notification from the contributor. No article of domestic requirement would come amiss.

A certain amount of monetary expenditure is unavoidable in entering upon a house, and although the strictest regard will be had to economy, the amount now in hand requires considerable increase.

The ulterior purposes to be attained by such a Spiritual Centre will, it is assuredly believed, more than compensate every sincere Spiritualist who will throw in his help, large or small. The time has arrived for immediate action. Let the Home for Spiritualists at once be floated, free from all incumbrances, and it will be a lasting monument of spiritual beneficence and goodwill.

R. LINTON.

*Spiritual Institution*, 15, *Southampton Row, W.C.*

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To the Editor.—Sir,—Now that the "Home" is shortly about to be opened for the comfort and convenience of parties visiting London, all interested in the concern will rejoice to know that under judicious management, with a fair start to begin, it can scarcely fail of success. The advantages of a special home *pro tem.* for Spiritualists in this vast city have before now been discussed, and it remains only that those who have means and goodwill help on so laudable an enterprise. If wishes embodied the material aid we all need on this sphere, I am sure mine would rapidly furnish the "Home" from the basement to the upper story, not with superfluous elegances, which are not essential, but with those simple necessaries rightly placed, and in all respects suitable. Hoping earnestly to see evidences of helping hands from many quarters, and that without delay, I am, with every good wish for Spiritualism and good Spiritualists, Sir, yours and theirs faithfully,

THOS. SLATER.

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SELBY.—We have had Mr. Brown at Selby for a few days, and are glad to report that his visit seems to have given an impetus to the cause here. We only had a few private seances, but the utterances of Mr. Brown's controlling spirit were listened to with deep interest, and produced a good impression. The writer has waged a war almost single-handed for the last ten years with the opposing forces, and it is, indeed, a great satisfaction to see that the cause of truth and progress is at last showing signs of making headway.—W. CLARKSON.

## A LETTER FROM THE PACIFIC COAST.

Mr. Editor,—From the far Pacific land we come greeting. When we were boys, hardly was "that little misunderstanding" of our fathers settled. The individualities of nations were guarded by navies and armies, and passports from the stranger were scrutinised sharply by the police. The old coach by land—the sailing-vessel by water. California had been heard of as a land a year's sail away. To-day we are physically but fifteen days apart; electrically we have the news before it is known at home. Our people so frequently visit you that before we miss them they are returned. Our mountains of silver and gold are already locked in your bank vaults. Our neighbours and friends are Europeans. Should you send an iron-clad to knock down our city, you would do the greatest damage to your old neighbours; even many on the old continent would be the losers.

Neither, though apparently isolated from earth, have we forgotten that better world—the rather, I should say, have they of the better world forgotten us. In my many investigations, none have been more satisfactory than one with Mrs. Louie M. Kerns, January 30th and 31st, 1875. I took a young lady about twenty-one years of age to Mrs. Kerns, requesting her to give the young lady a sitting, and please not to ask her name. I left, and she gave the sitting. Immediately Mrs. Kerns was controlled, and wrote as follows:—"My own dear child,—Thank God, oh my daughter, that at last I can come to you, can put my arms around you, and fold you to my heart. I have prayed so earnestly for this hour to come. I knew my prayer would be answered. Tell your dear father that I will still watch and wait until he comes to me, also that I may convince him of a life beyond the grave, that I may prove my identity. I can never be quite happy or satisfied until he sees and recognises the truth. I know it would make him so much more happy, and it would be such a blessing to you children to know that mother was constantly near you. I have watched over all of you with such anxiety and care, hoping, praying, for your safety, physically, morally, socially, as only a mother can watch over her loved ones. Give my love to Julia and Thomas. Kiss your father and your dear brother, and tell them all how much I love them, and how I pray that they may have the purest truths given them from spirit-life. God bless you!—FANNY CLARK."

This lady had passed on about five years previous to this, and left a husband (my brother), this daughter, and a son, both being adopted children—the young lady being the daughter of a deaf-and-dumb married sister of the lady's. The names Julia and Thomas are those of my wife and self. Immediately following she wrote a letter from an aunt also in spirit-life, and signed "Mary Adams,"—her married name.

The next evening, with this young lady, I visited Mrs. Kerns at a public seance, when twenty-six persons were present. That the reader may understand, I will say that the married name of the mother of the young lady was Tabor, her maiden name Mather. Thus, in the names Clark, Adams, and Tabor, were three sisters by the name of Mather before marriage.

Mrs. Kerns being under control, called the young lady to her side, and began to use the sign language.

In a few minutes she wrote the following:—

"Dear Estelle,—Knowing you have never heard from me, and wishing to open your eyes to spirit-truth, that you may no longer doubt us, I have come and brought someone else, who will put his name on the medium's arm to give you an indisputable test. May heaven bless you all and give you all the light possible from the spirit-world.—ELIZABETH MATHER."

Mrs. Kerns' arm was then made bare, and to our great surprise it was as clean and white as paper. While we were looking at the arm, there came in distinct crimson letters, thus, "Eugene Tabor." The young lady exclaimed, "Why, that is my little twin brother who died when he was six months old!"

This name remained until all in the room had seen it. I had known the young lady eighteen years, and this was the first time that I or any person in that room knew that she was a twin. To those that can doubt the presence of that mother and that brother, all we can say is "Neither would they believe though one rose from the dead."

I send the above with pleasure, hoping it may add another light to guide souls toward the higher life. I may add one word, that I trust this daily intercourse with men and nations, below and above, may elevate us all to realise that we are but one family, travelling one road,—that that which helps our neighbours also helps us on the way to a higher and more noble life.—Yours,

T. B. CLARK.

*San Francisco, California.*

## "HAFED" ON THE POSITION OF WOMEN.

To the Editor.—Dear Sir,—Your correspondent is surprised to find "Hafed," whom she appears to think is likely to be an authority on Spiritualism, and who to her shows "vigour of thought," don't go in for her opinions on woman's rights.

I have had the privilege of the opinions of spirits (to whom I have read it before and had their criticism) on this subject; who show more logic than "Hafed," and they say woman was designed to be the negative, and man the positive, and that when that design is broken confusion is the result. Moses knew this, and shows the evil resulting from Adam's becoming negative to Eve. In the case of Samson again we have an example.

As to the "vigorous thought" shown by "Hafed," I fail to see it, when he teaches that Jesus was in existence ages before, and had been on the earth before he came as a babe born of the woman Mary. *I ask* by what process, can a grand spirit, who has for ages been one of the highest in the heavens, come down, and enter a little child, lose all his previous knowledge, and have to be sent to Egypt and Persia to be instructed by men? The thing is void of logic, and against reason.

Also your correspondent has lain her reason at the feet of Charles Darwin. Why not ask her for proof, not statements? When has Darwin found the female surpass in beauty the male, in any of the lower animals? I also have been an observer for years, and have not come across any such facts.

"A LOVER OF LOGIC."

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BRIXTON.—Dr. Sexton will lecture at Angell Town Institute, Gresham Road, Brixton, on March 16, at eight o'clock. Admission, 6d. and 1s.

## SUBSCRIPTION PRICE OF THE MEDIUM
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#### TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, *Office of* THE MEDIUM, 15, *Southampton Row, Bloomsbury Square, Holborn, London, W.C.*

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The *Banner of Light*, weekly. 15s. per annum.
The *Religio-Philosophical Journal*, weekly. 15s. per annum.

# THE MEDIUM AND DAYBREAK.

*FRIDAY, MARCH* 10, 1876.

## SYMPATHY WITH AN EARNEST WORKER.

We regret to hear that Mr. Benjamin Coleman is in ill health, and has suffered financial losses. It is truly creditable to the friends of Spiritualism that they rally round this well-known champion of the cause, and are endeavouring to lighten the burden of his recent misfortunes by giving him a testimonial.

Mr. Coleman stood in the front of the battle upwards of twenty years ago, when to be a Spiritualist was a very different matter from what it is now. When he became cognisant of the truths, he expressed them clearly, forcibly, and in as many directions as possible, even though he might thereby incur the displeasure of eminent members of society who were averse to having their presence in the spirit-circle proclaimed from the housetop. Mr. Coleman was the man to do such a work, and had it not been for his persistency in gathering facts, effecting an entrance into the best society, and declaring his experience obtained therein, Spiritualism would have been in a very different position from what it is at this day. To Benjamin Coleman the thanks of every Spiritualist are due, and we hope he will be most generously sustained by all actuated by that noblest sense of justice which would adequately requite those who have spent themselves so freely for the promotion of truth.

We regret that we are not informed as to the promoter of the testimonial, but it is possible we may be able to make the discovery, and state the same in a future issue.

## MR. HUDSON'S TESTIMONIAL EXHIBITION OF SPIRIT-PHOTOGRAPHS, AND ANNIVERSARY FESTIVAL.

The committee have experienced some difficulty in finding a suitable hall for the approaching festival in commemoration of the Anniversary of Spiritualism, and in honour of Mr. Hudson. Cambridge Hall, Newman Street, has been fixed on, but as it cannot be obtained on March 31, the event has been postponed to Thursday, April 6. The tickets will be—Reserved seats, special, 5s.; body of the hall, 2s.; galleries, 1s. They will be ready immediately. Donations towards the fund come in. Mr. Hudson has been very successful of late in obtaining photographs of spirits, having taken a series with Mrs. Kimball bearing the likeness of "Mary Stuart." Full particulars next week.

## MISS FOWLER'S MEDIUMSHIP.

The spiritual public generally will be glad to learn that, under the advice of her guides, Miss Lottie Fowler has determined to make her remarkable powers of clairvoyance more accessible to all who desire to avail themselves thereof. Her health has so much improved that she thinks additional work may be undertaken; she has therefore determined to hold a weekly seance, say on Tuesday evening, at the admission fee of 2s. 6d. Only those who are known to her as congenial sitters will be admitted, and personal application must be made in advance. On Friday and Saturday of each week, she will devote her powers to giving private seances for those of limited means at half her usual fee, or 10s. 6d. She gave an extraordinary spirit-hand seance on Saturday evening. Three perfect moulds were obtained in a short sitting. Miss Fowler's mediumship, in all its phases, was never in better condition. Address, 2, Vernon Place, Bloomsbury Square, W.C.

## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION FOR 1876.

The public mind has been so fully occupied with various projects connected with Spiritualism, that we have allowed the year to pass thus far without introducing the question of support to the Spiritual Institution for 1876. Notwithstanding this silence, our friends have not been unmindful of our requirements, but have made a very good beginning, as the following list of sums received shows:—

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| "A Friend" ... ... | 1 | 1 | 0 | Friends at Ossett, per | | | |
| Mr. Nevil Large ... | 1 | 1 | 0 | Mr. C. Hallgath ... | 0 | 1 | 0 |
| Mrs. J. Simpson ... | 1 | 7 | 6 | "B. T." ... ... | 0 | 2 | 6 |
| Mr. J. B. Stones ... | 1 | 1 | 0 | Mr. J. Kilbraith ... | 0 | 10 | 6 |
| Mr. George Stones ... | 1 | 1 | 0 | Mrs. Campbell (Half- | | | |
| Mr. W. Kingdon ... | 1 | 1 | 0 | yearly ... ... | 10 | 0 | 0 |
| "Mc Alastair"... ... | 5 | 0 | 0 | Mr. W. Richardson ... | 1 | 1 | 0 |
| "Ebor"... ... ... | 1 | 1 | 0 | Mr. R. Fitton ... | 0 | 10 | 0 |
| Mr. C. P. B. Alsop ... | 1 | 1 | 0 | Mr. W. Beales ... | 1 | 1 | 0 |
| Mr. C. T. Hook ... | 1 | 1 | 0 | Miss Anna Blackwell... | 2 | 0 | 0 |
| Mrs. Baker ... ... | 1 | 1 | 0 | Miss Douglas ... ... | 1 | 1 | 0 |
| Mr. George Barlow ... | 1 | 1 | 0 | Mrs. Brewerton ... | 0 | 5 | 3 |
| Mrs. Stone ... ... | 1 | 1 | 0 | Mr. W. Wilks ... | 0 | 7 | 6 |
| Mr. James Rutherford... | 1 | 1 | 0 | Mr. W. Tebb ... ... | 1 | 1 | 0 |
| Mr. J. Wootton ... | 1 | 1 | 0 | "Nil Desperandum"... | 0 | 5 | 0 |
| High Grange Circle, per | | | | Miss Griffith ... ... | 0 | 2 | 0 |
| Mr. J. Binns... ... | 0 | 8 | 0 | Mr. Perquion ... ... | 0 | 2 | 0 |
| Mr. A. R. Selous ... | 0 | 9 | 3 | Mr. M. Dobson ... | 0 | 2 | 1½ |
| Mr. H. Manfield ... | 1 | 1 | 0 | Proceeds of Mr. Sadler's | | | |
| Mrs. Wiskin ... ... | 1 | 1 | 0 | Seance at Merthyr | | | |
| Mr. Taunton ... ... | 0 | 5 | 3 | Tydvil, per J. T. | | | |
| "Nemo" ... ... | 0 | 6 | 0 | Docton ... ... | 1 | 10 | 0 |
| Miss Pawley ... ... | 1 | 1 | 0 | Mr. Hawkings ... | 1 | 1 | 0 |
| "Nicodemus" ... ... | 5 | 0 | 0 | Mr. Alsop ... ... | 0 | 10 | 0 |
| Capt. Fawcett ... ... | 1 | 0 | 0 | Sergt.-Major Bradish | 0 | 10 | 0 |
| Miss Ann Rose... ... | 0 | 10 | 0 | Mr. Bradford... ... | 0 | 5 | 3 |
| Mrs. Andrews ... ... | 0 | 3 | 3 | Mr. Pierce ... ... | 0 | 2 | 0 |
| Mr. Swinburn ... ... | 1 | 1 | 0 | Mr. Naylor ... ... | 1 | 0 | 0 |
| Dr. Thos. Hayle ... | 1 | 1 | 6 | "S. L." ... ... | 0 | 5 | 0 |
| Mr. W. Platt ... ... | 0 | 6 | 3 | Mr. G. N. Strawbridge | 1 | 1 | 0 |
| Dr. A. Johnstone ... | 1 | 1 | 0 | Mr. Lloyd ... ... | 0 | 5 | 3 |
| Mr. W. Warder ... | 0 | 3 | 3 | Guy Bryan, M.A. ... | 0 | 5 | 3 |
| Mr. Hopton ... .. | 0 | 5 | 0 | Mr. T. Bickerstaff ... | 1 | 1 | 0 |
| Mrs. Jeffreys ... ... | 0 | 10 | 6 | Mr. R. Jackson ... | 0 | 10 | 0 |
| Mr. A. Gardner ... | 1 | 1 | 0 | Ouston Ewe Circle, per | | | |
| "M. B." ... ... | 0 | 10 | 0 | Mr. J. Lonsdale ... | 0 | 10 | 0 |

## SPEAKERS ABOUT TO VISIT LONDON.

The following speakers have been invited to visit London and speak at Doughty Hall, and such other places as may be convenient.

Mrs. Hitchcock of Nottingham has long promised a visit to London, and soon we hope to give the date of her expected arrival. She is a high-class worker.

Mrs. Scattergood and Miss Longbottom will come together. Our London readers have seen frequent accounts of their useful gifts. Their visit should be looked forward to with the idea of making it quite useful to the cause.

Mr. Morse will speak at Doughty Hall on Sundays, March 26, and April 2.

Mr. A. D. Wilson, Keighley, is expected to speak at Doughty Hall on April 9.

Amongst others who may be with us soon is Mr. Johnson of Hyde, but his time is too precious to allow him to remain in London more than a very few days, and it is probable that Doughty Hall will be the only place he can visit.

If the managers of meetings in London would take advantage of the presence of speakers whom we introduce, it might be beneficial to them in their work.

MRS. KIMBALL holds a select seance on Wednesday evening at her rooms, 2, Vernon Place, Bloomsbury Square. This meeting is for the purpose of affording visitors conditions for development, for the study of the higher phenomena, and for personal advice and direction,—in short, for personal benefit in various forms. On this account only a few are admitted each evening. Tickets, 5s. each, must be procured in advance. The sitting commences at eight o'clock. To meet the convenience of ladies and those of delicate health who do not desire to go out in the evening, Mrs. Kimball gives a select seance on Tuesday, at 2.30; admission 5s.

## MR. BURNS IN THE NORTH.

The announcement given last week has caused a flood of applications to pour in for Mr. Burns's services, which he regrets he is powerless to fulfil. The strain upon his mind and energies has been so severe of late, that the state of his health is a matter of primary importance, and engagements to speak and work nearer home are so close, that scarcely an evening can be spared for needful repose. It is a question whether he may get to Ayrshire at all just now, much as it is his desire to do so.

## TO SPIRITUALISTS IN THE CHESTER-LE-STREET DISTRICT.

All mediums, members of circles, and searchers after truth in the above district are earnestly invited to send delegates to the meeting to be held at Ouston Colliery on March 27th, to form a committee of management for the reception of Mr. J. Burns, of the Spiritual Institution, London, who has promised to visit the North and hold a District Conference.

JOSEPH BATIE, Jun.

*Ouston Colliery.*

MR. P. R. HARRISON, Principal of the Progressive College, Grasmere, contemplates another journey south, and may come as far as London.

## THE *MEDIUM* IN THE UNITED STATES.

The MEDIUM will be sent post free to any address in the United States for fifty-two weeks on receipt of $2.50 in currency or money order. Twelve copies weekly for one year at the reduced rate of $2 each.

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## MR. HERNE'S DEVELOPING CIRCLE.

Mr. Herne has announced a developing circle at his residence, 3, Rockmead Road, South Hackney, on Monday evenings, at 8 o'clock. Admission, 1s. These circles oftentimes afford proofs which cannot be obtained in other circles. The opportunity is well worth the attention of investigators in the metropolitan district.

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DR. MONCK is not abroad. He was at the Spiritual Institution on Sunday last.

THANKS to Mr. John Scott, Belfast, for parcels of books received by Mr. G. Sadler, 157, Bute Road, Cardiff.

THE Cambridge Free Library declines to accept the MEDIUM and "all similar publications." Notwithstanding this immaculate purity of the town, the question of Spiritualism is occupying much attention in the colleges.

NEWCASTLE-ON-TYNE.—Mr. Petty reports the favourable condition of his seances. He says:—"Our mediums of Elswick East Terrace, the Misses Nichol, are developing most wonderfully. Mr. William Henry Petty will not accept any more engagements at present, on account of having an engagement for twelve months."

MAIDSTONE.—The announcement that Mr. Burns would reply to Dr. Monckton has caused considerable excitement in the town. At first it was thought that the concert-room would be adequate for Mr. Burns's audience, but now we hear that the Corn Exchange has been hired, and that the lecture will be given on Friday, the 17th inst.

"IPHIGENIA."—This is the title of the first of a volume of excellent poems, on various subjects, by Mr. Henry Pride. The work, which is published by Mr. J. Burns, Southampton Row, London, is dedicated to Mr. Gerald Massey. More than average poetic merit is displayed in these pages, and some of the pieces are exceedingly beautiful and striking. The general tendency of the work will be gathered from the titles of some of the poems, which are as follows:—"Christ Jesus," "Love of God," "The Guardian Angel," "God with Us," "The Christmas Sermon," "The Good Old Town," and a short piece called "Home," at the finish of the book, is set to appropriate music, which accompanies the words. The book is well adapted as a present for the young.—*Manchester Courier.*

THE STRATHMORE.—The newspapers contain reports of the loss of this ship, in which the following occurs:—"A curious circumstance in connection with this disaster is mentioned. Some time ago Mr. Bruce received a letter from a person who had a friend on board, stating that his wife was a believer in Spiritualism, and that she had had imparted to her the fact that the vessel was lost, that a large number of the crew and passengers had reached an island, and had subsequently been rescued and landed safely at a port." We understand that Miss Lottie Fowler gave to an inquirer information respecting the fate of a ship some months ago, the circumstances respecting which were similar to those of the Strathmore, but we are not aware whether the case above cited is the same. Perhaps Miss Fowler's sitter will kindly furnish his experiences.

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## PROTEST.

(Written for the MEDIUM.)

Wherefore should ye cause us laugh—
  Wisely seeming seers?
Prate your mediæval chaff
  Into children's ears;
Men now leave the worn-out path
  Built on bogie fears.

Wherefore should ye cause us scorn—
  Rabbis grave and sleek?
Hoary falsehoods cease, dull-born;
  Reason—and be meek;
Sense-searched Truth give free, like corn,
  Unto all that seek.

Wherefore should ye cause us con—
  Purpose, watch, and plan,
Thwart ye, play rebellion
  'Gainst ye, man to man?
Wary tread, nor hasten on
  To your woful ban.

Wherefore would ye cause us say
  We would ye unfrock!
Flout! who, feigning while ye pray,
  E'en your Maker mock?
Mutterings, teachings, heed—obey,
  Ere befal the shock.

Wherefore should ye cause us loathe
  Name of Priest or Church?
Ye, we did with praise enclothe,
  Leave Us in the lurch!
Minds, souls, would ye barter both—
  Hindering Truth's free search?

Wherefore should ye dare us love
  Heroes at the fore?
Guiders sightless! Truth does move!
  We her sons adore!
Them for aye we lift above,
  Life's sea sailing o'er.

*Bristol.* W. ORMOND.

## Contents of the "Medium" for this week.



## FORMATION OF THE "STAR CIRCLE" AT THE SPIRITUAL INSTITUTION.

It has been decided that Mrs. Kimball's Receptions, given on Monday evenings at the Spiritual Institution, be continued. The arrangements will be somewhat modified, yet the object will be as, hitherto, the advancement of Spiritualism. Mediums under development, and those who may be capable of receiving advantage from attending, will be admitted free on receiving an invitation, which must in every instance be applied for in advance. Sitters who attend for instruction and development, and who can afford it, will be charged 2s. 6d. admission fee. There are necessarily material conditions to sustain, and how can these be more appropriately derived than from the material resources of those in sympathy with the work, who participate therein, and can afford to contribute such a small sum? The "Star Circle" will, however, not be in any sense a public seance, nor will the mere payment of a fee be regarded as a qualification for sitting therein. The number will be strictly limited, and confined to those who are prepared to profit by attendance.

The inauguration will be on Monday evening next, March 13. It is advisable that candidates subscribe for a series of four seances. If not eligible as members, their subscriptions will be returned. Mediums under development, who have attended hitherto, are invited, and are requested to send in a notification of their intention of being present not later than Saturday evening, March 11. Applications from subscribing sitters are requested to be sent in by the same date. Apply to J. Burns, Spiritual Institution, 15, Southampton Row, W.C.

## MRS. KIMBALL AT DOUGHTY HALL.

On Sunday evening Mrs. Kimball will again occupy the position of speaker at Doughty Hall. Should the conditions be favourable, "Rev. John Pierpoint" will control, and give some account of his spiritual experiences. It will be remembered that the last time Mrs. Kimball spoke at Doughty Hall she alluded to "John Pierpoint" as being present, and Mrs. Tebb, who knew him in earth-life, plainly recognised him. This test will afford some grounds for favourable anticipation as to what may be given on Sunday evening. The audience should be seated by seven o'clock, to prevent disturbance, as the service will commence at seven punctually. Doughty Hall, 14, Bedford Row, Holborn.

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## AN APPROPRIATE PRESENT.

Some of our friends have presented to their inquiring neighbours a set of the MEDIUM for this year, with the request that the recipient become a regular subscriber. This is an excellent method of helping us and promoting the cause. We have published ten issues this year, which we will forward to any address on receipt of 1s. in stamps. Many of our readers might select a few names and send 1s. for each, that we might post to them a set of the MEDIUM. The monthly parts for January and February cost 6d. each, both post free for 1s. 3d. The monthly part is the finest magazine that is issued.

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## MRS. KIMBALL'S MONDAY EVENING RECEPTION.—CLOSE OF THE SERIES.

This being the last of the present series of receptions at the Spiritual Institution,

Mr. Burns opened the meeting by remarking that that was the ninth occasion they had met in those rooms to listen to the teachings of Mrs. Kimball's guides, and he had not known any series in which such an unflagging interest had been kept up; the room had always been well filled—indeed, for the required conditions, too well filled, inasmuch as the work had been a special one, requiring an unbroken continuity of the same elements or conditions, and this was most difficult to secure in such assemblages. The original purpose of these gatherings was essentially spiritual, and designed chiefly for those who were the instruments of the spirit-world in the dissemination of spiritual facts and truths. There had been many unfoldings of the plans and desires of the spirit-world, and commingled with these, Mrs. Kimball's guides had disclosed much of the philosophy of spiritual existence. The amount of practically useful work that had been done was indeed very great. The guidance given to mediums, the detection of mediumistic powers almost unknown to the respective possessors thereof, and the explanations of many difficulties attendant upon mediumship, constituted a work the ulterior results of which would be felt far beyond those rooms, for every medium who had received these teachings would go forth more intelligently and confidently in the work. The meetings had thus served their purpose in every way, and had come to an end of their own accord,

The more recent meetings had gradually taken another shape than that originally intended. The introduction of strangers, naturally anxious to listen to such advanced views, had brought in other elements which had tended to divert the original purpose; but it was a source of much gratification that such high thoughts had been so appreciated, and that such a great amount of good had been done. He made a few remarks on the conditions to be observed by visitors, and then left the meeting in the hands of Mrs. Kimball and her guides.

On Mrs. Kimball rising to conduct the meeting, it was apparent that, as her guides announced, she was suffering from no little exhaustion in the perhaps over-exercise of her mediumship. On this account it was deemed wise to bring the present series of meetings to a close. Not, however, as the control observed, that the good work commenced need be arrested or even interfered with. The seed had been sown in many an individual field, in a way in which it could not otherwise have been done than at such meetings, and now was the time for the cultivation of the tender plants and the bringing forth of the perfect fruit. For this purpose there must be a concentration of influences in every individual soul-field for the development of the particular fruit that each would bear. And for that purpose private communications with the medium (Mrs. K.) would be more effective. Public and promiscuous assemblies were not adapted to that more special and individual work. With that object in view, Mrs. Kimball would still hold herself at the service of those mediums who needed direction and help in their development, and to whom she could further unfold the organised plans of the spirit-world, with which they, in their work on earth, might act in harmony. In this way, the work initiated at these meetings would be continuous, and it was hoped with an abundant harvest in prospect.

Mrs. Kimball then proposed to give one or two psychometric delineations.

Mr. Crawford, an entire stranger to the medium, upon presenting himself, was pronounced at once to be under the influence of inspirational spirits, but who, from some cause, could not obtain the desired control. The necessary harmony did not exist between him and his spirit-guides. Great breaks were perceptible in their influence. His real spiritual mission was that of a public speaker and worker, not a trance-speaker, yet under such inspiration as would enable him to perfectly express the thoughts of his spirit-guides; and if he surrendered himself fully to their influence, he would become a powerful instrument in the cause of spiritual truth. He would never lose by such a surrender, but rather gain much. He was under the direction of wise spirits, who would always take care that no real loss would accrue from their influence. For a time it might appear otherwise to mortal eyes, but in the great end—never.

Mr. Burns observed that this delineation of Mr. Crawford was the finest he had heard Mrs. Kimball give. He was an entire stranger to her; had only just arrived from Glasgow; was well known to him as attended by such spirits as had been described; had great power of speaking, but was engaged in commerce, and therefore had not surrendered himself fully to the spirit-influences controlling him.

Mrs. Butterfield, was described as under the control of a band of spirits who seem to have been teachers in earth-life, perhaps clergymen of different denominations. These had passed away into spirit-life with their narrow orthodox views and dogmas clinging to them. They are working to outgrow and throw off these influences; and they had chosen Mrs. Butterfield because she was a representative of nature's purer influences. At times they would control her in an iconoclastic way, to destroy and overthrow the existing state of things, yet these spirits are full of love, and animated by the one desire to improve and elevate mankind. Her views would undergo considerable expansion, enabling her to embrace all truth, and her spirit would soon become filled with light. The controlling band consisted of seven spirits who threw their influence upon her unitedly as that of one person, and thus with great power; and as they themselves took on higher conditions, aided much by her own aspirational nature, her mediumship would undergo a correspondingly higher development.

This thought, the aid afforded by mediums in the advancement of the controlling spirits, gave Mrs. Kimball an occasion for the expression of many excellent and appropriate remarks; such as the desirability on the part of mediums of removing from their minds all tendency to narrow down conditions; the necessity of being universal and catholic in ideas; and the duty of opening the whole soul to receive therein the highest. Such expansion of the soul re-acts on the spirits, and even raises them in their spirit-life. They are in truth themselves the better for every high and noble aspiration that goes forth from the human soul. But if the human mind is bound and fettered by narrow, bigoted views, it more or less reflects itself on the controlling spirits, who cannot always overcome the influence. Let the soul be open to truth from all sources. It is a mistake to suppose that even Spiritualism embraces all truth. That is a narrow thought. Truth lies abroad in the wide universe, and the mediumistic mind especially should be illumined by all that comes from the realms of nature.

Mr. Burns remarked that, as a medium, Mrs. Butterfield had suffered from the want of those aids which her highly aspirational nature so much needed. Her work was strictly humanitarian, and her guides were, as had been described, preachers.

Mrs. ——, a lady connected with the South London Association, was pronounced to be a natural healer, especially in lung diseases arising from exhaustion rather than from organic disintegration, and was attended by two spirit-physicians. She had power also to become a physical medium, and could give tests as to names and dates.

This lady's husband corroborated the description of her medical controls, and stated that she was very desirous of placing herself at the disposal of the spirits for useful work.

Thus ended Mrs. Kimball's active participation in these Monday-evening gatherings, and her guides expressed a desire that those present, mediums or others, should occupy the remainder of the time.

Mr. Burns observed that it was palpable Mrs. Kimball had physically suffered from her two months' work among us. Her special form of mediumship—psychometric delineations—was a very exhausting one. Few knew the brain-strain in reading characters in this manner; he knew it well, from long personal experience in it, and if he himself had suffered as he had done, it was no surprise that a lady should succumb to the drain upon the nervous system which it involved. Mrs. Kimball had come among us as a stranger, yet with such personal credentials, that she was at once accepted as an ambassador of the spirits, and well she had repaid the confidence that had been placed in her. As a teacher, she had proclaimed many most interesting truths, and had, indeed, been a true friend to many mediums whose pathway had been made clear. All this work she had done gratuitously, without any other hope of reward than the consciousness of promoting the plans of the spirit-world, Moreover, sad as it must be to say it, she has had to sustain this work against much ill-will, obloquy, jealousy, and petty-mindedness, that should and does make our gratitude to her all the greater. The work that had been done, though apparently within these four walls, was, in truth, one of great magnitude. Mrs. Kimball's utterances had been reported in such a manner as to be appreciated by thousands upon thousands of readers, not only in this country, but in America and throughout the world. The ideas set forth here have fertilised in the minds of Spiritualists, and no doubt will produce results at present incalculable. It therefore behoved us to accord to Mrs. Kimball and her spirit-guides our hearty thanks and recognition of the good-will that prompted these useful efforts.

Mr. Ferguson of Carlisle made a few remarks in support of the proposition, which was one most heartily acceded to by the meeting.

At the suggestion of Mrs. Kimball, the remainder of the evening was left at the disposal of any spirit-friends who might wish to speak through any of the many mediums present. Several mediums soon began to manifest the willingness of the spirits by passing under control. The burden of their communications was mostly an expression of gratitude to Mrs. Kimball for the help afforded to their mediums, and for the good work she was doing.

Mrs. Butterfield's control corroborated the accuracy of Mrs. Kimball's delineation, by recounting his own condition in passing away, and his utter surprise at failing to find in the other world the realisation of his orthodox opinions of Heaven and the future state. He found that he had now to undo what he had ignorantly done and taught as an orthodox believer in earth-life.

Mr. Crawford gave a practical exemplification of the inspirational powers with which he was endowed.

Mrs. Treadwell, Mr. E. W. Wallis, Mr. Robson, Mrs. Wiskin, and Miss Eagar, under her new control, "Melancthon," made brief communications.

Mrs. Kimball, under the control of "Silverlight," closed the proceedings by expressing the hope that though these meetings were suspended, they might at a future time be resumed in another form.

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## MR. MORSE AT DARLINGTON.

To the Editor.—Dear Sir,—By request of friends, I shall endeavour to give you a synoptical expression of the address given through Mr. Morse on a recent Sunday evening. The singular subject selected by Mr. Morse's guides was:—"The Three Christs, and Another." The Churchal, or the Divine, or miraculous Christ, whose labour was accompanied by spiritual communion, and by spiritual phenomena, and by spirit-materialisation, both before and after the crucifixion—much good being done during his brief period by means also of the power of healing, was introduced as the first Christ. But when the advocacy of his followers became reduced to beliefs, and points of doctrine, and Churchal organisations, the whole soon became fossilised as it were, and open or sensuous spiritual communion, the chief, if not the whole of the phenomena—the materialisations and the (to Christ) ever present power of healing—ceased to accompany those who believed; and the result, or the measure of the salvation of the first Christ, had come down to the present generation under title of "Christianity," consisting of many grades or sects.

"The Second Christ" was denominated the "Secular Christ." At a very early period the Secular Christ began to be manifested, even in the common property system of the Apostles, which exercised unlimited sway over both soul and body, and which was terribly manifested in the cases of Ananias and Sapphira. In a second stage it was manifested in Christian kings, emperors, popes, monks, and nuns, and in each and all of their systems of society and government, all which, they claimed, were derived from the Divine authority, and holding absolute power over both the body and the soul of poor victimised humanity; but the whole of this might even be viewed as only the forerunner, or the John the Baptist of the Secular Christ, who, as will be seen, is considerably better (in some respects) than his forerunner. We now allude to Scientific, Materialist, and Atheistic advocacy, which the Secularistic John Baptist, always mistakenly viewed as inimical to his calling, till at length he timidly sent to inquire of Science and Progress: "Art thou he that should come, or do we look for another?" The soliloquy followed: "He must increase, but I must decrease." But the "Secular Christ" must be seen in another phase that full justice may be done to him. The Unitarian body, and all of like views, and even the "United Society of Believers," or Shakers, in the United States of America, who live out the modern common property system, have their part with the Secular Christ, because they reduce (in their belief and advocacy) the Divine and miraculous, or the Churchal Christ, to a mere man personally, but by whom the Divine Being and angels and spirits ministered to mankind. And these Unitarians and Shakers, &c., are they who sent back the answer to their poor imprisoned forerunner, "The poor have the gospel preached to them."

But again the church building and society building, with old materials and upon the old ground of doctrine and belief, and secular power over soul and body, supervenes; and again the human spirit and person, aspiring to true and complete freedom in progression, is laid hold of, and again arises the necessity that the Divine Being send forth another measure of the Divine spirit, and truth, and wisdom to effect a more complete salvation by means of the same, and also by spiritual messengers ("other servants") to minister to poor benighted and afflicted humanity. And this outpouring of the Divine Spirit and work of the messenger is Modern Spiritualism, which we will denominate the third Christ, the Christ of Spiritualism. Spiritualism, by means of facts and truth, brings "great light," and the verity of immortality to mortal man. In thousands of ways the ministers work to reach all classes and conditions of mind, from the lowliest creature in mortal

form to the loftiest monarch or the noblest mental genius. This done, Spiritualism endeavours to impress man with a knowledge of his own nature and goodness, and that by living in harmony with the highest laws he can alone be truly and permanently happy, and can alone realise complete salvation or redemption, and fully serve the purpose for which the race of man was created.

The fourth division of the subject treated of the "other" Christ, viz., the full realisation of the facts, truths, and reforms of the third Christ —the reign of truth, which, like love, comprehends, or is the synopsis of, every other good. This order is the sphere of the Divine Eternal Being, eternal truth, having its expression in the life and conduct of each one at all times. Thus each one is the image and likeness of God, and hath eternal life.—Yours fraternally, D. RICHMOND.

18, *Chapel Street, Darlington*, February 22.

## LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Friday last the adjourned debate on Mesmerism and its relations to Spiritualism was continued in the Assembly Rooms, Islington, conformably to announcement. The President, Dr. William Hitchman, pointed out the chief facts and phenomena pertaining to the science of electro-magnetism in man and animals, and their correlation to other forces of the material universe, detailing some remarkable examples of the power of the soul and spirit over kindred sympathetic beings especially—both when the physical organisation is present and absent—in requisite conditions. He showed also the various methods by which magnetism was derived from electricity in man himself, and the urgent necessity of physical as well as moral purity of life. Mr. Coates then proceeded with his observations, interspersing them with historic facts, derived from the lives and labours of Mesmer, Valentine Greatorex, Gregory, Elliotson, Ashburner, and others. This address was followed by the proofs demonstrative of that ethereal, subtle force which is manifestly communicable, in genial conditions, from the mind and matter of man to the nervous system of his fellow-beings, provided always, it would seem, that the subjects of experiment are amenable, physiologically, to the specific animal magnetism of each individual operator, and not otherwise, generally. Dr. Hitchman, Mr. Ainsworth, Mr. Priest, Mr. Monck, Mr. Chapman, Mr. Isaac, and other gentlemen joined in the discussion, and the audience remained intact until a late hour, which is perhaps the best testimony that could be given of a worthy entertainment. One gentleman operated upon by Mr. Coates became a perfect automaton of ludicrous imitation, simulating the movements of the mesmeriser's body, hands, or arms in every conceivable manner, until at last he became apparently so afflicted with alcoholic poisoning, as to fall a rigid corpse. The president took his seat amongst the rest on the suspended legs of Mr. Isaac, to the evident horror of the spectators; but even eighteen stone ten pounds were as a feather upon the iron-like extremities which the operative skill of Mr. Coates had really evoked. Altogether, the meetings of the Discussion Society may be fairly characterised as useful and important.

"Cerebral Physiology, and Dr. Ferrier's Experiments" are next Friday to be treated of, in the same place, at the usual time. Mr. Monck and Dr. Hitchman were the Sunday lecturers on the 5th inst., and their discourses were listened to with much attention and approval by a large concourse of all classes of society.

## QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Tuesday evening, the 7th inst., Mrs. Butterfield, the trance-medium from Yorkshire, delivered a discourse in the above hall. Mrs. Hallock in the chair, after giving out Hymn 63, introduced Mrs. Butterfield. The control made an excellent invocation, full of choice language, and deeply impressive. The subject chosen for a lecture was "Man considered Physically, Morally, and Spiritually," starting from the commencement of man's existence in embryo, up to the highest possible development of perfection, dwelling very forcibly upon what man built up his body with. The whole discourse was very instructive, and full of important consideration.

At the close Mrs. Hallock announced that next Tuesday Mr. Alsop would give his Spiritual Experiences. A unanimous vote of thanks was accorded to Mrs. Butterfield.

The committee of the Marylebone Association are making arrangements for an entertainment to be given in the above hall, the proceeds of which to go towards the liquidation of the debt incurred by furnishing this hall. Further particulars will shortly be announced. In the meantime, any donations forwarded to either of the secretaries will be promptly and gratefully acknowledged. Address—34, Court-nell Street, Bayswater; or at the Hall. W. O. DRAKE, } Hon. Secs.
G. F. TILBY, }

## DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last, in the evening, Dr. Sexton delivered the first of a series of discourses at the above rooms on the "Divine Origin and Authority of the Christian Religion." The audience was large, despite the unfavourable state of the weather, and great interest appeared to be felt in the subject. The special question dealt with on this occasion was the "Theories Invented by Sceptics to Account for the Origin and Existence of Christianity." The Doctor dealt at great length with the four following well-known theories: 1. The Astronomic Theory, invented by Sir William Drummond, and first enunciated in his "Œdipus Judaicus" afterwards elaborated by Godfrey Higgins in the "Anacalypsis," adopted by Dupuis and Volney, and popularised in this country by the Rev. Robert Taylor, usually called the "Devil's Chaplain." 2. The Imposture Theory taught by Lessing in the "Wolfenbüttle Fragments." 3. The Naturalistic Theory of Eechorn, and Professor Paulus. 4 The Mythical Hypothesis of Dr. Strauss. The discourse was a very elaborate one and appeared to give very great satisfaction.

On Sunday next, Dr. Sexton will deliver the second of the series of discourses, the subject being the 'Supernatural Element in Christianity." Those who intend to be present will do well to attend early. Service at seven.

ERRATUM.—In last week's MEDIUM, under heading, "The Clergyman and the Spiritualist," for "In looking at our English Bible we undertake to distinguish at all times between the truth and error it contains," read "We cannot undertake," &c.

## MR. HERNE AT BRIGHTON.

Mr. Herne held his fortnightly seance in Mr. Bray's rooms, St. James's Street, on Sunday evening last, and proved very successful. The sitters were W. T. Colville, Esq., John Marten, Esq., N. Lloyds, Esq., Miss Duke, Miss H. Duke, Mr. and Mrs. Bray, and a gentleman of great influence in society, also in artistic and scientific circles, who does not wish his name mentioned, all of whom were perfectly satisfied with the genuineness of the manifestations, an outline of which we will give. As soon as lights were out, and the singing of a hymn commenced, the spirits strummed a fair accompaniment on the instruments, keeping very good time. When the second verse was finished, "John King" and "Peter" began to talk to us. "Peter" having favoured all present with touches, with the exception of Mr. Bray, that gentleman asked why he would not touch him? He replied, "That owing to his sceptical nature he could not come within his influence." Mr. Bray then said he would be satisfied if "Peter" would throw the tambourine at his head. The words were no sooner uttered than "Peter" threw it with great force, striking the one who invited it on the temple, causing a large swelling, which was magnetised by a youthful spirit during the seance, which took it away.

Mr. Herne was then controlled by a spirit who gave the name of "Cissy," who gave some very valuable advice to a gentleman present who stammers, which at present seems likely to have the desired effect in curing the affliction. When "Cissy" left, a rather rough-speaking countryman came and took up the control, but not being appreciated he soon left. Mr. Herne then suggested a cabinet. A tent-like one was soon extemporised by lengthening the curtains and bringing them forward into the room. The medium then took his seat under the tent and immediately "Peter" showed himself in front of the curtain. He was quite visible in the subdued light. Then the most beautiful and cherub-like spirit, about three feet high, came outside of the tent and remained about five minutes. It was a most delightful sight. Its little hands upraised, enshrouded in drapery of the purest white, gave it the appearance of having wings. The circle now broke up, and part of the sitters had adjourned to the next room, when the table at which we had been sitting (which happened to be one that would fold up) was taken by the spirits when no mortal hand was touching it and the gas fully lighted. It was lifted in the air, the legs folded, the flaps turned down, and then laid on its side on the floor like a tired animal, and so ended one of the most remarkable seances we have seen in Brighton.

## PHYSICAL SEANCE AT OLDHAM.

On Thursday, February 24, Mr. Allen Hough, 80, Beaver Stret, Oldham, sat with six others, two of whom were sceptics, who, not having seen any physical manifestations, did not believe it possible for the things to be done, which are so often read and talked about, without a great amount of deception and conjuring, but the following satisfied them that under similar conditions no earthly power could do the same. Before we had sat many minutes the table began to oscillate. Raps were given in answer to questions. The medium's hands were held by the sitters. He referred to one of the sitters being very cold, and offered to fetch his hat from another part of the room, and told us to sing: In less than one minute it dropped on the man's hand. Another hat came from another part of the room, struck its owner's head, then fell on the table. Another hat dropped on its owner's head. Next a wooden trestle two feet square came from a distant part of the room into a young lady's arms, then went across the table, and struck a young man's head, then dropped over his head, and lay across his arms and the arms of the next sitter. A water-bottle and glass that stood on the top of the harmonium, three yards from the medium, knocked against each other, moving from one end of harmonium to the other. The bottle was then thrown to the floor five feet without being broken. We next heard rapping about the bottom of the harmonium, so we asked for music (knowing that it was locked up). Shortly we heard the treadles moved up and down as regularly as if by human feet. Soon after we heard the keys moved from one end of the instrument to the other as distinctly as by human hands.

Many other things were done which caused great astonishment to the sitters, but in conclusion, though the medium's hands were held by the sitters, and all linked together round the table, the medium's boots were pulled off. One was thrown under the table, and the other on the table at the opposite end. He then gradually rose from his seat, and drew one of those that held his hands right on the top of the table, then floated right over our heads, talking to us all the time, then came down gradually to his seat. The genuineness of the above is vouched for by the following who sat to witness it:—Joseph Cooper, Joshua Wood, Joseph Chadwick, J. Mills.

Circles in and about Oldham could not do better than secure his services at once, as in a short time these powers will be taken from him to give place to healing, which power the medium possesses very greatly. He has given himself up to the control of his spirit-friends to work as they think best. He is now attending to patients with very good results, and trying to aid this great and glorious truth. We would recommend all friends of the cause to give him all the help they possibly can.

## MRS. KIMBALL'S PRIVATE RECEPTIONS.

On Wednesday of last week we had the pleasure of attending Mrs. Kimball's select and private seance for spiritual advice and development, held at her rooms, 2, Vernon Place. The attendance was larger than she desired, but some of the sitters would not be denied. For two hours Mrs. Kimball, under a powerful influence, laboured most assiduously for the edification of her company. In the first place, some spirit-friends were described. This was succeeded by a definition of the mediumistic conditions of various sitters, the controls, peculiarities, and future development of entire strangers being remarkably well sketched out. The advice given was of prime importance, and Mrs. Kimball regretted that the company was too large to permit her doing equal justice to all. In future the number attending these Wednesday evening receptions will be strictly limited. After the seance the medium was very much exhausted, by the sustained effort her brain had undergone.

MR. WEBSTER, of 1, Abbott Street, Kingsland Gate, will hold no more seances for the present at that address.

## SIGNS AND SIGNALS.

To the Editor.—Sir,—I thank your correspondent for his wish to inform me on the above subject, but he must have read my letter very hurriedly, as I distinctly said that I did not refer to the signs used by any society or body of individuals. Had that been the origin of what I have noticed, of course it would be easy to adopt his suggestion—viz., to become a member—though I do not think the mere gratification of an idle curiosity (to which level your correspondent reduces my desire for Information) would be a sufficient reason to any honourable mind for joining any association of persons, however useful their operations may be.

As I have asked for information, I will not occupy your space in giving expression to my own ideas on this very interesting subject, excepting that it may be useful for me to say, in general terms, that I believe the signs and signals alluded to have a far wider, deeper, and higher significance than can belong to any conventional telegraphy between members of ordinary associations; and those of your readers who study human nature in its more subtle phases must be aware of influences and conditions which bring individuals into *rapport* with each other: whether for good or evil must be determined by the nature of those influences, and by the character of the organism through which they are made manifest. "Lynx-Eye."

## TESTIMONIAL TO MR. BRAY, BRIGHTON.

To the Editor.—Dear Sir,—It has occurred to a few friends of Mr. Bray, who are aware how much he stands in need of help, that an appeal on his behalf might with propriety be made to Spiritualists generally. Aided by your kind co-operation in making known a few of the circumstances of Mr. Bray's case through the columns of your esteemed publication, the movement will have a prospect of success it could not otherwise obtain, and that prospect will be enhanced by your consenting to receive subscriptions for the above object, and by presenting the amount when completed to Mr. Bray, if your engagements will permit of your so doing.

To those who know Mr. Bray personally, and are cognisant of his character and aware of the patient endurance with which he has so long struggled against adverse fortune, it is not, I am sure, necessary to say one word to add to the weight of this appeal—his character and his loyalty to the cause of Spiritualism, through rough as well as smooth weather, are too well known to them; but there must be and are many noble-hearted and worthy Spiritualists and lovers of truth and progress who would willingly contribute to such a good object, were they but aware of it—able without an effort to spare out of their plentiful resources that which to another is a question of life and death.

For seven years Mr. Bray's house has been the centre of the spiritual movement here. Spiritualists, whether rich or poor, have met with the same ready and cordial welcome at his hands. His rooms have always been thrown open to them freely, and his best mental energies have been exercised for their instruction, or to forward their wishes. Of course this has always entailed more or less expense—a matter which Mr. Bray's single-hearted devotion to the cause of Spiritualism never weighed in the balance. As long as he could advance the truths in which he believed, no matter at what personal trouble or cost to himself, he was satisfied.

These facts give Mr. Bray's case a claim to the kind and generous consideration, not only of those who have shared the conveniences and taken advantage of the welcome his rooms and himself have so readily accorded, but to all admirers of staunch loyalty to the cause of truth and progress under difficulties, and to all sympathisers generally with sorrow or distress.

Mr. Bray's business has suffered from the prejudice, ignorance, and bigotry of some, and he has, as he struggled manfully upon his way, seen his customers fall off in number, and his income diminish. He might even be compelled to leave Brighton if some kindly help is not forthcoming, and not only as a recognition of his services to the cause, not only as a well-deserved compliment to his courage and endurance, but as a kindness well earned, this testimonial should be viewed, and, it is hoped, responded to.—I am, dear Sir, yours truly, Franklin Fox.

*Brighton*, Feb., 1876.

[Mr. Bray is a local news-agent, and has made the sale of spiritual literature prominent. He has also managed many public meetings. We shall gladly receive subscriptions, or in any way aid this object. —Ed. M.]

## MANIFESTATIONS AT LIVERPOOL.

To the Editor.—Dear Sir,—Although not a Spiritualist, and very sceptical, I was induced about three months ago to join a few friends in the formation of a circle. We have sat twice weekly, with very good results: the playing and moving of tambourine, bells, &c., and tying of handkerchiefs being of nightly occurrence, and likewise we have been repeatedly touched by the instruments and the materialised hand. But the most convincing sitting took place on Friday, February 25th. The medium, a youth fourteen years of age, was in the cabinet, securely bound by a strap round his wrists, and each arm secured by straps to the back of the chair; in addition his legs and arms were secured by a good rope, he being in his normal condition, and there being only three sitters at the table and one at the harmonium, and the room was dimly lighted. After the musical manifestations, we put a strong brass ring in the cabinet, and after examining all the fastenings on the medium, requested the control to place it on the arm of the medium. This was done in a few minutes, the ring being placed between the shoulder and elbow, above all the fastenings. After a careful re-examination of the fastenings on the medium, there was a request that the ring should be taken off. This was also done in a few minutes, and the ring rolled out of the cabinet, not a cord or strap on the medium having been loosened or removed. If the knowledge of these facts will be of any benefit to the cause in Liverpool, you are at liberty to make use of them.

Sitters at the table: James Oxford, John Smith, John Moore. Sitter at the harmonium: W. H. Moore.

The sittings took place at the house of Mr. John Moore, 8, Coleridge Street, Kensington, Liverpool, who will be happy to give any information required.

## MR. CROOKES ON THE MECHANICAL FORCE OF LIGHT.

By the use of improved apparatus of extreme delicacy, Mr. Crookes, F.R.S., has been enabled to pursue his investigations on the mechanical force of light, which he discovered some time since, with the most remarkable results. Not only has he revealed the fact, new to science, of the force of light, but at the Royal Institution last week he gave some interesting demonstrations of the actual measurement of that force, which is by no means insignificant. It was shown that the mechanical impact of light from a candle placed at a distance of six inches from the instrument amounted to ·00162 grain. Taking this as a basis for calculation, it was estimated that the mechanical force of sunlight was equal to two cwt. per acre, which would give fifty-seven tons to the square mile, or in round numbers, about three thousand millions of tons on the entire globe. Such a physical force could not operate without important consequences in the terrestrial economy, so that the discovery of this force may lead to the elucidation of many as yet obscurely recognised phenomena of the universe.

It is not without some interest to Spiritualists that Mr. Crookes, albeit adventitiously, was led into this pathway of a great discovery by his rigidly philosophical investigation of spiritual phenomena, which, though referred to by Mr. Crookes as "anomalies," are in themselves great facts not outside the realms of nature, taken in its widest sense.

## CASES OF HEALING.

To the Editor.—Sir,—My wife having suffered acute pain with neuralgia for three weeks, which affected the half of the head, heart, and back almost to madness, hearing of the manifestations of Mrs. Treadwell, she sent for her on Saturday, February 19th. To my great surprise and thanks, with the electricity of her body and will of the Supreme Power, she took the pain entirely away, so much that the patient was well enough to go out on Sunday evening to church, but it being damp, the pain came back again. On Monday it was distressing to see her suffer. Mrs. Treadwell was sent for again, and it was really a sight to see her draw the pain away and send the patient into a deep sleep. She visited again on Tuesday, and on Wednesday left her cured; nothing to do then but regain her strength. Sir, I consider this act worthy of great praise and notice. It seems wrong to me that a woman of such ability and grace should have to toil for a livelihood when such qualifications should place her in a prominent sphere in life.

44, *Church Street, Alpha Road, N.W.* Henry W. Reynolds.

Dear Mr. Burns,—For the last three months I have been suffering with severe pains in my back and chest, so bad at times as to be almost unbearable. One evening last week, while in great pain, I was advised by some of my spirit-friends to write to Dr. Monck and obtain some of his magnetised flannel, which I accordingly did. I received a piece by return of post, and after having worn it for only a short time, the pain left me entirely, and I have had no return. The effect has been most marvellous, and I feel like a different being since wearing it, and I would advise any who are suffering from pain or disease to procure some of Dr. Monck's wonderful flannel, and be cured as I have been.—I remain, yours truly, Tilly Harries.

116, *Commercial Road, Sandport.*

Halifax.—Miss Longbottom will speak under spirit-influence at the Old County Court on Sunday next at 2.30 and 6 o'clock.

Birmingham.—"T. N. W." reports a series of satisfactory seances at Mr. Perks's rooms, at which Miss Morrall and Mrs. Elliott were mediums.

Birmingham.—On Sunday, March 19, "Tien Sien Tie" will lecture through J. J. Morse twice at the Athenæum. Morning at eleven; evening at half-past six. Tea-meeting at five p.m. same day.

Ossett.—Mr. Nettleton, newsagent, now supplies the Medium. The friends pay for twelve copies, take eleven of them, and allow one to remain for exhibition and sale. Mr. Walter Henry will lecture on "Phrenology" on March 19 and 20. Mrs. Scattergood will lecture in the Spiritual Institution, Queen Street.—Charles Hallgath, Secretary.

Northampton.—Mr. Collett had thirteen persons to hear him lecture on "Odylic Force" *versus* Spiritualism, at Northampton. Had it been a lecture on Spiritualism and in favour of a demonstration of immortality, the report would have been vastly different. Will Mr. Collett not accept the vote of the public and not continue to "kick against the pricks"?

District Conference at Halifax.—We desire it to be announced that we have decided to hold a Conference of Spiritualists of this district on Good Friday, and all true friends of the cause are kindly invited to attend and make it a success. In the evening there will be a tea-party and social *réunion*. The meetings will take place at our rooms, the Old County Court, Union Street.—B. Swaine, Hon. Sec.

The Vaccination Humbug.—Mr. R. Jackson says he has been before the magistrates ten times for the non-vaccination of his children at an aggregate cost of £15. What would we think if the parsons compelled us by law to have our children baptised? Truly the scientific (?) intolerance is more despotic than the priestly, and what makes the odious imposition more intolerable is the fact that vaccination really promotes smallpox.

Bishop Auckland Association of Spiritualists.—The committee beg to announce that arrangements are being made for holding the second annual *soirée* in the Town Hall, Bishop Auckland, on Good Friday next. It is intended to admit the general public, and as the expenses will be much heavier, the committee will thank friends to make the affair as much known as possible. The programme will be issued in due course.—J. Gibson, Hon. Sec., *Bishop Auckland.*

Robert Ashworth.—There is a vast deal of "independent free thought" in searching into moral middens, and scattering the contents all over society, with the view of holding up to odium the unfortunate or the weak. What good purpose does it serve? Has scandal reformed the world? If so, why does it still want reform? and if not, why scandal more? If the case named be vicious, then the "question" which you desired us to advocate a few months ago is settled in opposition to your views. It is the business of reformers to help men to be better, not to show their neighbours how atrociously bad they are.

## MOVEMENT FOR PLACING WORKS ON SPIRITUALISM IN PUBLIC LIBRARIES.

I have pleasure in calling your attention to the movement for placing in public libraries the three following standard works on Spiritualism :—" Miracles and Modern Spiritualism," by A. R. Wallace, F.R.S.; " The Report on Spiritualism of the London Dialectical Society ;" and " The Arcana of Spiritualism," by Hudson Tuttle. It is proposed to present these three works to 1,000 libraries, at a cost of 10*s*. 6*d*. per set, delivered free of carriage.

I have already received a considerable degree of support for the scheme from all to whom it has been introduced, and I am encouraged to bring it in the most prominent manner before the friends of the movement.

I will thank you for an early response to this appeal, either in the form of a donation to the general fund, subscriptions for sets of the volumes for particular libraries, or for information respecting those libraries which may exist in your locality. I desire, if possible, to be favoured with your support, that I may thereby strengthen the influential list of promoters to be published immediately. Two of the works are now ready for delivery, and a newly-revised edition of Tuttle's " Arcana " is in the hands of the printer for delivery early in March. There is at the present time a great demand everywhere for information on Spiritualism. Some hundreds of volumes have already been placed in libraries, and are being extensively read by those who would otherwise not have the opportunity of becoming acquainted with the subject. It is hoped that by organised action a work of great importance may be accomplished at this opportune season.

Your personal influence to induce library committees to receive the works, and to obtain a record of the presentation in the local newspapers, is earnestly solicited, as well as pecuniary aid. All classes of helpers can be of use, to all of whom I address this letter, in the hope that the forthcoming anniversary of Spiritualism will witness a statement of work done which will gladden the heart of every Spiritualist, and be a permanent aid to the great purpose we all have in view.

I am, yours truly,

33, *Russell Street, Liverpool.* WALTER GLENDINNING, HON. SEC.

## PROSPECTUS.

A large number of standard works on Spiritualism have been from time to time placed in public and institution libraries, enabling many readers to become acquainted with the facts and principles of Spiritualism. A further extension of this plan has been repeatedly suggested, and now that a large number of Spiritualists have expressed their interest in the movement, an effort is being made to carry it to a successful issue.

It is proposed to present to 1,000 or more libraries, at a cost of 500 guineas, one set each of the following works :—" Miracles and Modern Spiritualism," by A. R. Wallace; " The Report on Spiritualism of the London Dialectical Society," and " The Arcana of Spiritualism," by Hudson Tuttle. Copy of a new edition of the last-named work has just been received from the author. This selection it is hoped will be more generally accepted and prove of greater utility than any other three works that could be named.

The cost of each set of three volumes will be 10s. 6d. or 500 guineas for 1,000 sets, which is being raised in special donations, subscriptions of one guinea or half-a-guinea, and contributions of smaller amounts. Subscribers may have placed at their disposal sets for which they subscribe, which they may present to libraries in their own name on behalf of the movement. It is expected that the sum named will cover all incidental expenses and carriage of the volumes.

To carry out this great object, the help of all will be required. In addition to subscriptions and donations, the Secretary of this Movement will be glad to receive the names of representatives in the various towns, who, in addition to rendering pecuniary aid, will furnish information as to the libraries in the district in connection with Literary and Philosophical Institutions, Mechanics' Institutes, Mutual Improvement Societies, Working Men's Clubs and Reading Rooms, Libraries in connection with Religious Bodies, or any library supplying works for perusal to the public or to members.

The volumes will be ready for delivery during March, by which time it is hoped that the necessary funds will be collected and arrangements perfected for the placing of the works. An acknowledgment must in all cases be obtained from the librarian, that subscribers may satisfy themselves that their money has been properly utilised. The presentations should also be properly reported in the local newspapers, which will bring the claims of the cause very widely before the public and give inquirers information where to find works for perusal.

The only office which it has been considered necessary to institute in connection with this movement is that of secretary, which laborious duty has been kindly undertaken by Mr. Walter Glendinning. All monies will be publicly advertised from week to week in the MEDIUM; and the presentations being in like manner made public, there will be the fullest means of checking all transactions, and thus render mistakes impossible. Spiritualists may ally themselves with this movement by taking part therein. It is an excellent opportunity for all to do something towards an end which is highly desirable.

It is expected that the whole business will be completed by the end of March, 1876, and that the promoters of the movement will assemble at a congratulatory festival on the 31st of March, and fittingly celebrate the twenty-eighth anniversary of Modern Spiritualism.

All communications should be addressed to the hon. secretary, Walter Glendinning, 33, Russell Street, Liverpool.

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PARAFFINE for moulding spirit-hands can be obtained at various places and at various prices. We can supply it at 2s. per lb.

EFFECTS OF MESMERISM.—A correspondent thus gives his experience:—" I have been exceedingly puzzled lately at the following. When I have put my wife into a deep sleep, telling her to awake at a certain time in the morning (which she invariably does), I am always unable to sleep myself. Can you explain this? I must tell you that my wife is a great sufferer, and that I have never in a single instance failed in relieving her when I have Mesmerised her. I am very strong and healthy myself, and do not feel exhaustion in Mesmerising persons whom I have operated upon; yet, as I have stated, I cannot sleep when my wife is in the Mesmeric sleep all night. At other times, when I have de-Mesmerised my patients, I have not the slightest difficulty in going to sleep; indeed, operating upon anyone in no way affects me, only in the manner I have explained. Just another case, and I have done. A short time ago I was Mesmerising a stout lad of seventeen years. He went into the sleep-waking state. When I wished to awake him, I told him I was going to awake him. He replied immediately: 'You cannot.' I proceeded to de-Mesmerise him, and he fell into a dead Mesmeric sleep. I left him for a short time, and then awoke him in the usual way. If you can throw any light upon these cases, I shall be extremely obliged." Can any of our readers aid us in giving an answer?

OUNDLE.—Mr. Burns is expected to lecture on Thursday, March 23.

ASTROLOGY.—I am desirous of studying this science, but scarcely know what books to begin with. If, therefore, this should meet the eye of any reader skilled in the science, I should be extremely obliged by his stating to me, through your pages, the books best suited, and where they can be obtained.—B. N.

DURHAM COLLIERY DISTRICT.—Mr. J. A. Weir sends an enthusiastic letter describing the progress of Spiritualism in the villages around Chester-le-Street. He was partially controlled by the late " A. Gardner " of Newcastle, at Ouston. A circle at Fatfield has been interrupted by the spirit of a man who died whilst drunk, and which followed one of the sitters from a public house. Mr. Weir expresses himself as being devoted to the cause.

THE entertainment in aid of the Harmonium Fund, at the East End Institution, on Thursday last, passed off very pleasantly, although the hall was not so well filled as we should have wished, but this is partly accounted for by the bad state of the weather. Miss Chandos kindly occupied the chair with great ability, and all the *artistes* did their best to make the evening a success. The debt on the harmonium was not completely extinguished, but the proceeds go some way towards that end. One mishap, however, occurred which is a source of regret to us, and that is, the loss by Miss Chandos from the hall of a muff and Victorine.—INSTIGATOR.

## LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

March 5th, 1876. Executive Committee met at Mr. Booth's, 42, Dob Lane, Failsworth. Present: Messrs. Dawson, Rogers, Singleton, Sutcliffe, Parsons; Mr. Parsons in the chair. Resolved—That meetings be held at

HOLLINGWOOD.—On Sunday next, March 12. Medium, Mr. Johnson of Hyde. This meeting in place of Warrington, as the hall at that place cannot be had.

Committee: Mr. Booth,* Mr. Glossop, Mr. Chiswell, Mr. Kelsall.

GLOSSOP.—Town Hall, Sunday, March 12. Medium, Mr. Quarmby of Oldham.

Committee: Mr. Hartley,* Mr. Sykes, Mr. Lithgow, Mr. Rowcroft.

MIDDLETON.—Sunday, March 19. Medium expected, Mrs. Scattergood.

Committee: Mr. Salisbury,* Mr. Langley, Mr. Singleton, Mr. Hall.

STALY BRIDGE, DENTON, HYDE. } For dates see future MEDIUMS.

Mr. Burns of London to be the speaker at all the meetings at the above places.

MACCLESFIELD.—Sunday, April 2. Speaker, Mr. John Ainsworth of Liverpool.

Committee: Mr. Hammond, Mr. Joseph Rogers, Mr. Geo. Rogers,* Mr. Beecroft.

OLDHAM.—Sunday, April 9. Speakers will be advertised shortly.

Committee: Mr. Kershaw,* Mr. Sykes, Mr. Booth, Mr. Rowcroft.

STOCKPORT.—Sunday, April 9. Medium, Mr. Quarmby of Oldham.

Committee: Mr. Rutland, Mr. Rogers, Mr. Hartley,* Mr. Dawson.

MOSSLEY.—Sunday, April 16. Medium expected, Mrs. Butterfield.

Committee: Mr. Kershaw, Mr. Sykes, Mr. Hartley,* Mr. Rowcroft.

BLACKBURN.—Sunday, April 16. Medium expected, Mrs. Scattergood.

Committee: Mr. Walsh, Mr. Smith, Dr. Brown, Mr. Birrell, Mr. Geo. Ormerod.*

ST. HELENS.—April 16.

For further particulars see future announcements.

All Sunday meetings at 2.30 and 6.30. Admission to all meetings, 3d. and 6d.

Hymn-papers and rules for spirit-circles given away on all occasions.

CHARLES PARSONS, Assistant Sec.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, March 12th, Islington Assembly Rooms, Islington. Afternoon at three o'clock; evening at seven o'clock. Admission free.

BIRMINGHAM.—Sunday March 19th, Athenæum, Temple Street. Morning at eleven o'clock; evening at seven o'clock. Evening subject to be selected by the audience.

BELPER.—Arrangements pending for March 20 and 21.

LONDON.—Sunday, March 26th, and April 2nd, Doughty Hall, Bedford Row, W.C. Evening at seven o'clock.

Mr. Morse will be in town during the last week of March, and the first week in April. Local societies desiring his services can apply to him at annexed address. All letters to be directed, Warwick Cottage, Old Ford Road, Bow, London, E.

## DR. SEXTON'S LECTURE ENGAGEMENTS.

March 16.—Angell Town Institute, Brixton.

March 20.—Finchley.

March 31 and April 3.—Derby.

April 4.—Scarborough.

April 5.—Malton. (Probably).

April 6, 7, 10 and 11.—Newcastle-on-Tyne. (Debate with Mr. Charles Watts).

Societies desirous of making arrangements with Dr. Sexton for lectures should communicate with him at once. He will be glad of a few engagements in Lancashire or Yorkshire during the second week in April. No charge will be made for travelling expenses during this journey.

"T. H."—We must again reiterate that we cannot entertain correspondence unless the name and address of the writer accompany it.

IT will be noticed, from our advertising department, that Miss Wood of Newcastle is prepared to receive invitations to give private seances. We wish her much success in the useful career before her.

19, CHURCH STREET, UPPER STREET, ISLINGTON.—On Sunday next Mrs. Butterfield will lecture in the above hall, after which a seance will be held for physical manifestations. On Wednesday, March 15th, Mr. W. Eglington will give a seance for physical manifestations. Admission, 1s. Commence at eight o'clock.—E. B.

DARLINGTON.—Mr. Brown will be at the Spiritual Institution, No. 1, Mount Street, adjoining the Turkish Baths, Valley Street, Darlington, on Sunday, the 12th instant, and will give two trance addresses—in the morning, at 10.30, and in the evening at 6 o'clock. Admission free. A collection at the close of each service; and on Friday and Saturday, the 10th and 11th, he will give private seances, to commence at 8 p.m. Doors open at 7.30. Admission 1s.

NEW SHILDON.—We have received the sum of 9s. 6d. towards repayment of a balance of £1 due by David Hall, ex-agent of the MEDIUM, from following contributors:—G. Metcalfe, 1s.; W. Mensforth, 6d.; T. Mensforth, 6d.; A. Hitching, 1s.; J. Ross, 1s.; I. Blamire, 6d.; J. Holms, 6d.; Mrs. Nelson, 6d.; W. Wright, 6d.; M. A. Hawkins, 6d.; Mr. Atkinson, 6d.; Mr. Nelson, 6d.; J. Dunn, 1s.; G. Ross, 1s. We thank our friends for this effort to secure us from loss.

SOUTHPORT.—Those friends of the cause who are in the habit of visiting Southport—and they are now becoming many—will be glad to learn that during their pleasant sojourn they may take their ease at a Spiritual Home. Mrs. Davies, late of Manchester, has taken a fine house, Fern Lea, Sussex Road, Southport, for the entertainment of visitors. We had the pleasure of staying with Mrs. Davies on several occasions when lecturing in Manchester, and can heartily recommend her both as a Spiritualist and hostess. Her interesting and accomplished family present some useful forms of mediumship. We hope our Lancashire friends will co-operate with Mrs. Davies.

* Corresponding Secretary for each place.



## SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN

SUNDAY, MAR. 12, Mrs. Kimball at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAR. 13, Mrs. Kimball's "Star Circle," at 8. (Private).

TUESDAY, MAR. 14, Mr. Hudson's Committee, at 8.

WEDNESDAY, MAR. 15, Mr. Herne, at 3. Admission 2s. 6d.

FRIDAY, MAR. 17, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, MAR. 11, Notting Hill, at 11, Blechynden Mews, Latimer Road, at 7.30. 3d. Mr. Williams. See advt.

SUNDAY, MAR. 12, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, MAR. 13, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, MAR. 14, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. Admission 1s.

WEDNESDAY, MAR. 15, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

21, King Arthur Street, Clifton Road, Peckham, at 8. Admission, 6d.

THURSDAY, MAR. 16, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

Mr Williams. See advt.

FRIDAY, MAR. 17, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

## MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON, WEEKLY SEANCES, &c.

SUNDAY, Healing at 11 a.m.; Service at 7 p.m. TUESDAY, Seance at 8; 1s. FRIDAY, Seance at 8; Non-subscribers 1s. SATURDAY, Developing Class, at 8, Subscribers only.

## SOUTH LONDON ASSOCIATION OF SPIRITUALISTS, 71, STAMFORD ST. WEEKLY MEETINGS.

SUNDAY, Trance Addresses at 7; free. MONDAY, Conversational Meeting at 8. TUESDAY, Developing Circle at 8; members only. WEDNESDAY, Public Circle at 8; 3d. THURSDAY, Developing Circle at 8; members only. FRIDAY, Materialisation Circle at 8; members only. SATURDAY, Social Meeting at 8. It is requested that punctuality be observed by visitors.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAR. 12, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. Spiritual Institute, Athenæum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWIKE, Service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

HULL, 4, Strawberry Street, Drypool. 2 p.m., Healing Power; 6.30 p.m., Trance Speaking. Medium, J. L. Bland.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

TUESDAY, MAR. 14, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, trance medium.

WEDNESDAY, MAR. 15, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

LIVERPOOL. Mrs. Ohlsen, at 319, Crown Street, at 8.

BIRMINGHAM. Mrs. Groom. Developing circle. Mediums only. 6 to 7, 165, St. Vincent Street.

BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street.

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

THURSDAY, MAR. 16, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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